THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for March, 1918

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Subscription

In the Japanese Empire, per year in advance . . . . . *Yen* 5.00
In Froeign Countries, (post paid) per year in advance . . . 〃 6.00
Single Copy, 25 cts., 1/ . . . . . 〃 .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co. The Japanese *yen* is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
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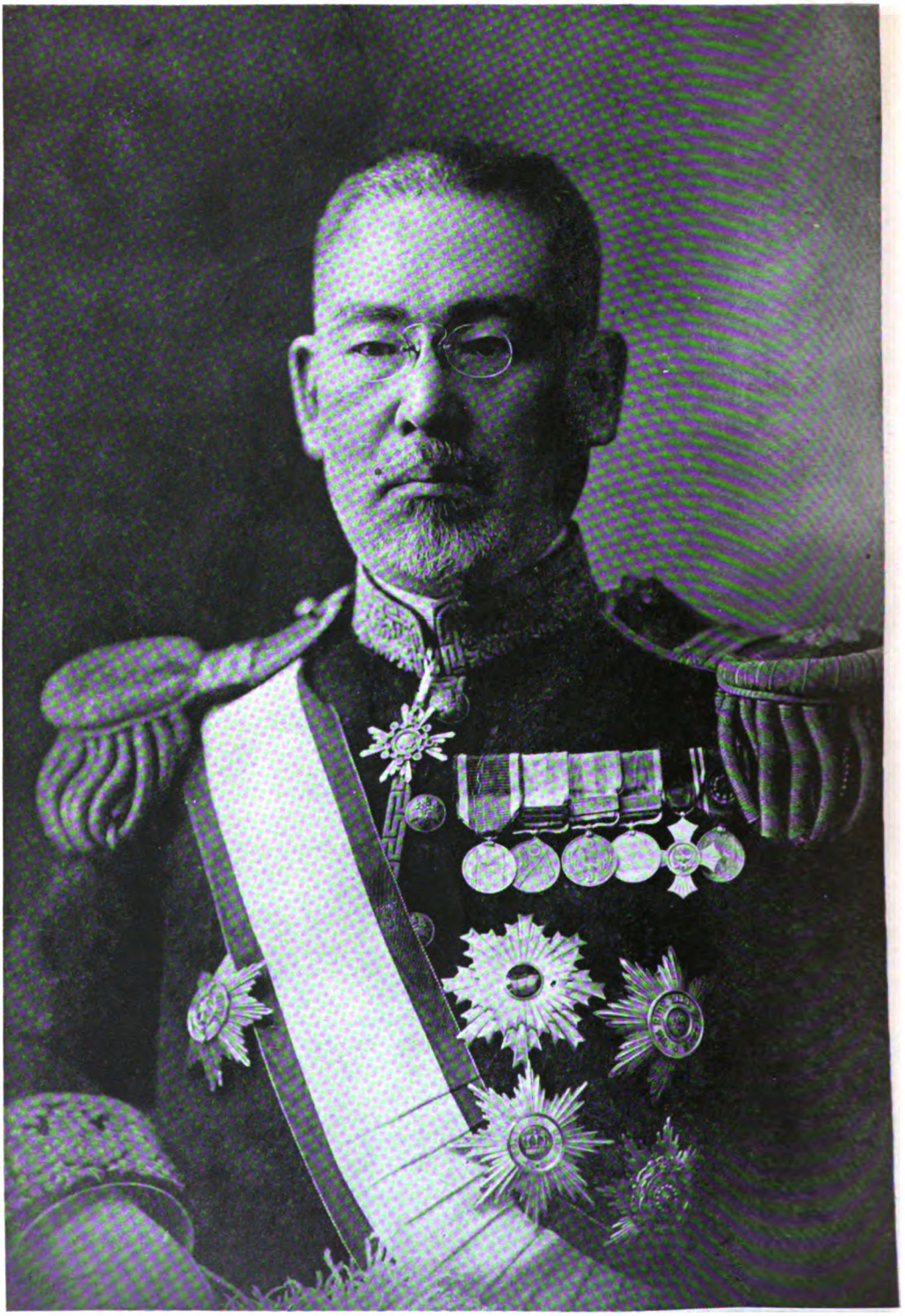

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THE JAPAN MAGAZINE

VOLUME EIGHT MARCH, 1918 NUMBER ELEVEN

A POLITICAL LABORATORY

By BARON SHIMPEI GOTO

(MINISTER OF HOME AFFAIRS)

WHEN one speaks of the possibility of an international laboratory of politics the world is surprised or amused, and the question is at once asked as to who is to organize it and who are to be its students. I do not propose to enter into any very deep discussion of it here, for that would be neither easy nor practicable, but I may say that it is quite the duty of the rising generation to face the duty of providing such a laboratory and having their students take lessons in it, with a view to practising what they learn there.

Every great power moves from a center; and every such center has a basis or foundation. This is as true for the nation as for the individual. What is most important to bear in mind is that the mind has an axis round which it turns. To my mind the axis of the modern mind is the past, round which it constantly turns; and it is an axis for healthy thought; for it is only by ability to know and compare the past and the present that the future can be foreseen and met. Men must be provided with and acquire sound knowledge of home and abroad, of what is far and near, of all that affects their country and their lives; and only when the national mind has so stable an axis as this to turn upon, can it unerringly choose between the false and the true, the strong and the weak points at issue, and so advance along lines of true and permanent progress.

When the minds of individuals, communities and nations begin to revolve round the wrong axis, round ignorance, prejudice, or other erroneons basis of thought, they penetrate but little into truth, do not see things as they really are, branch out from wrong angles, obstruct progress and become blind leaders of the blind, the result being great loss to all concerned. Such a process is as futile as a dog barking at its shadow, or looking for the bone which is in its mouth. Jewels may be found even among things ancient; nor are such jewels to be rejected simply because they are old. While I do not advocate clinging to old things simply because they are old, and thus run the risk of falling into extreme conservatism, I still contend that it is our duty (and even necessary) to discriminate carefully between things good and things not, and hold fast to the good.

At present Japan is flooded with new thought from the West; and our people are liable to be carried away by the glamour of its attraction. Some are ready to swallow every new thing holus-bolus, without due reference to its value or character. Who will say that caution is not necessary here? This want of discrimination is surely an evil! We want new things in Japan, but only tested things! Let the wheel run on new ground if progress so demands, but let it still run on the old axel; let thought imbibe new ideas, but let them revolve round the old axis. While it is our duty not to be stubborn it is yet our duty not to be fickle. Let everything be passed

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through the international political laboratory which I advocate!

In discussing the importance of new things in connection with national life things political are essentially involved. Everything points to politics nowadays; and so political considerations and arguments cannot be avoided. But political arguments and theories are as complicated as they are varied; and the only profitable discussion is that which isabove mere expediency and bases its opinions on independent judgement. Fundamental principles cannot be deduced from private consideration and compromise; they must be dignified and impartial to be sound. One is bound to reach some definite conclusion as to what principles and policies are best. But no such conclusion has yet been reached, simply for want of the political laboratory which I advise establishing and using. The scientist is so far wiser than the politician and the statesman; for he has his chemical laboratory where everything is put to the severest test. But for political arguments and theories of government we have no test save blundering talk and wild experiment, often disastrous. But if by laboratory method we go back through the generations both perpendicularly and horizontally, right and wrong, truth and falsehood, beauty and ugliness can be as easily discerned as your face in a mirror! Does any one allege that this is no more than a mere ideal which the majority of people cannot be depended on to adopt, seeing they know so little about the best things, such as right, and truth and beauty? We should have more faith in humanity! At any rate it is absurd and wicked to have our scientific theories tested practically in a proper laboratory while leaving our political hypotheses to the realm of poetry and dreams, with consequent calamity.

Is not this the cause of the cataclysm now devastating all Europe? The only light out of this darkness is that it may prove the testing fires of a laboratory that will purge out the dross and prove what is the good and acceptable will of Heaven. The nations involved may have nought but victory as their aim and end but Heaven will lead to truth. The strong points and weak points of national policy will be made clear. The result will be a world-institution for the attainment of the best means of adjusting differences and governing nations peacefully and humanely.

Now that the circumstances of the war have furnished us with the beginnings of the great political laboratory, or testing place, for the ideas that absorb us in connection with government and country, let us make use of the means afforded with all far-sightedness and wisdom, and decide what our nation has to learn from the test provided. Japan can no more forget her own past than she can forget herself. She has to put herself through the test of the laboratory without losing her own identity. Her special spirit and character are permanent. Every important principle and fact she must test, knowing accurately the kind and number of them, and learn the nature of each reaction as a result of the test. All the research resources of England, America, Russia and China must be brought to our aid. In the laboratory test now in process in Europe no nations have been changed more than France and Belgium; and there are several small neutral countries which have also their reactions; but England, America, Russia and China will afford the best illustrations to Japan as

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to what reaction may be expected from the test of vital principles. These four countries have undergone great changes since being subjected to the laboratory created by the war; and we see that the prevailing reaction is toward democracy. Germany, Austria, Italy and the Balkan States have also being passing through the acid or fiery test, and show characteristic reactions, notably Germany; but for the present I prefer to deal only with the reactions in England, America, Russia and China.

It has frequently been stated that the present war is essentially a struggle between democracy and militarism. Democracy is a chemical element which, if introduced into militarism, destroys the latter. British democracy has touched German militarism and the process of reaction is a slow but sure disintegration of militarism which is poisonous to human progress. But as a result of the test there are indications that democracy itself may be affected by the tendency it is supposed to destroy; it may itself become impregnated with militarism. Then which will be the more dangerous: a bureaucratic or a democratic militarism? America stands for republicanism as opposed to imperialism; but the laboratory experiments now going on indicate that there is a reaction of republicanism towards imperialism! This is a question of paramount importance and worthy of our constant and careful study.

Again there is the question of socialism, which some have imagined to be one step further in progress than democracy. Socialists have fancied that if they had their way democracy, imperialism and militarism and all the other evils would be done away, and the world filled with peace and happiness. But in the great test to which Socialism has been subjected in the political laboratory of Russia what has been the result? The reaction there is steadily towards disorder. The interests of the people are not protected and industry threatens to go to pieces. Again, the establishment of a republic was supposed to cure the ills of China. But has the condition of China been bettered thereby? Is not the reaction from the laboratory test confusion worse confounded?

We have thus seen democracy, republicanism and socialism taken as chemicals for the laboratory test of militarism with the hope that the reaction might be toward permanent peace and happiness for mankind. But it cannot be denied that the test has resulted in the opposite of what had been expected! Has the democratic and socialistic ideal of doing without an army proved practical, or extremely fallacious? What is the condition of the countries where these ideas have prevailed; and what is to be their political destiny? The correct answer to these questions may be found in the report found in the laboratory test to which the war has subjected them.

All this has a significant lesson for Japan. Her history, reaching back over 2,500 years, shows that her national spirit and constitution are the most powerful and permanent in the world. They have been impregnated by western thought but have not thereby been essentially modified or changed. Thus subjected to the testing fires, the Japanese constitution has not been even so much as corroded; it has come through the fire like platinum and through the acid like gold. The reaction to Japan has been indeed most gratifying!

In the impractical dreams of political

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speculators all absolute monarchies must pass into constitutional monarchies and these in turn pass into republican government and this again dissolve into socialism with everybody equal in character and wealth: a utopia as improbable as the hope that the lion will lie down with lamp. Liberty without the eternal principles of system and unity is futile, and peace without order is ruin. We Japanese love liberty second to none; but we know that we cannot have it without system and unity. We love peace too, but not at the expense of order. Since life is essentially social it cannot thrive except in an organic national system. Things not organic are lifeless; and for a nation to be organic it must have its veins and nerves in place and performing their proper functions, so that the brain can command the feet and hands and all duty be done. The body politic is as essential as the body physical to the action of life. The nation must have complete command of itself if it is to function properly.

The fact that each part of the body has limited uses may seem to be a restraint of its liberty; but as all must work together for the good of the whole body this is not an evil but a good, to be complained of only by the foolish. If any part of the body cease to perform its proper function in the desire to be something else, the body will be put out of order, and lose its liberty. And so too in the State, if the individual seek freedom beyond the limits of the state's good or beyond his proper function, all his fellow citizens may lose the proper liberty belonging to them because of his folly. Is not this what has happened in Europe? No one in Europe is free now! More than 150,000,000 people in Russia are suffering because a few soclalists are seeking liberty beyond the proper limit of the citizen, just to gratify an ideal that cannot stand the test of the political laboratory.

A constitution like that of Japan, which has passed through the fiery test of more than 2,500 years, can be no utopia, no impractical dream. Thus the laboratory created by the war proves to us the wisdom of our ancestors and the correctness of our principle of government, so that we have nothing to fear in the face of the alarming reactions resulting from the test of the war. *To concentrate the wisdom and virtue and force of the past into one united and organic system of government is the highest achievement that a State can attain unto.* Such a Government is represented by the Imperial Family of Japan. With the Emperor as the head and the people of Japan is the body, the nation of Nippon is an organic unity joined naturally together by the mysterious and imperishable force of life, each part working within the limit of due liberty for the good of every other part. Our system of polity is not mysterious in the sense that it cannot be explained by reason, or that any nation may not have it by obeying the same principles: if it has any mystery is only that of true civilization. There are mysteries that fade before the investigations of science and there are those that do not. All mysteries save those of truth fade before the sword! That which stands firm and unchanged as the sun in his strength, that is the mystery to command respect and obedience. We do not hold up Japan as a mystery to the world's gaze; but as the type of a most enlightened nation. We are what is left after having passed through the testing of the political laboratory of the last two thousand five hundred years.

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SETSUBUN

BY T. MATSUNOKI

ON the fourth day of the second month the festival of Setsubun is observed in Japan. All classes pay attention this festival and every temple and shrine honours it. Setsubun means the turning point of the year or season, as, according to the old calendar spring set in on the following day. The festival is supposed to observe the exact dividing point between winter and spring.

On the evening of Setsubun every family puts at the door a spring of *hiragi* with the head of a sardine. And the head of the house with a tin of baked beans goes about the rooms of the house crying "*Fuku wa uchi. Oni wa soto!*" The first sentence, which means, "good fortune come in," is repeated in a low tone, while the second sentence, which means, "devils get out," is said in loud tones. On completing his round the head of the house throws away the beans. Thus the house is purified and the protection of the gods is assured for the next twelve months.

After the conclusion of this exercising ceremony each member of the family takes a tea cup with beans in it, the number of the beans corresponding to the age of ths one holding it, to which is added a pickled plum and some hot tea, all of which is then eaten. This is known as the repast of good luck. It is said that the origin of this household ceremony was to banish plague, as through the centuries it was noticed that pest often appeared after winter was over. It was the conviction of the ignorant that pestilence was caused by the devil, and so every measure was taken to prevent the intrusion of the devil. Nor were our ancestors so far astray, since there can be little distinction between devils and germs, or *bacterisa* It was supposed that even the devil would be terrified by finding himself in a place where the head of a fish was to be seen growing on a tree; and then if this first line of defence failed the beans and the pickled plum were supposed to exert an influence against evil. The *Tsuinan* ceremony for driving away devils and plague has been observed in the Imperial Court from ancient times, and the Setsubun may have taken origin from that.

In this ceremony, which was performed on the 31st of December, a Court official known as the *toneri*, impersonated a demon by wearing a mask; and then the master of the *toneri* known as the *hoshoshi*, used to drive out the devil, wearing a mask with four eyes and terrible to look upon. His skin is gilt and his garments of black and red. With a spear in the right hand and shield in the left he awaits the appearance of the demon. On seeing the demon he knocks his shield three times with the shaft of his spear; and all the members of the Court with spears and bows join in driving out the demon. All the weapons must be made from the wood of the peach tree, as it was by throwing a peach at an offending deity that the Imperial ancestors were once successful in frightening him off. It is said this ceremony came from China and was first observed in the time of the Emperor Mommu in 706 A. D. when plague was rampant. Such ceremonies being observed by the Imperial Court at the beginning of the year for the purification and protection of life, it was but natural that they should spread among the people also. The ceremony as above described was abandoned by the Imperial Court at the beginning of the Meiji era but the Setsubun is still observed by the people everywhere.

The importance of the ceremony of Setsubun varies in various places and at different temples. One of the biggest

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Setsubun ceremonies takes place at Shinnoji temple at Narita. On that day the trains from Ryogoku and Uyeno stations are crowded with pilgrims on the way to this temple. The ceremony is at 9 p. m., when it is no strange thing to see as many as 20,000 present. Indeed one cannot then see the little village on account of the number of visitors that bury it. The ceremony continues until 2 a. m. when the great bell sounds the termination. The most interesting part of the ceremony is the driving out of the devil and throwing the beans. It is humorously singificant that in throwing the beans to drive out the devil, some of them are thrown by the priest at the people, lest some devil should have taken refuge among them, as is often the case, no doubt. The devil-driver or *toshiotoko* is usually chosen from among the famous wrestlers or the leading fishermen of the village. The temple sells amulets for good luck, sometimes as many as 150,000 in one night.

In Tokyo the most famous temples for the Setsubun are Kompira at Toranomon and Hachiman in Fukugawa, the beans thrown at these places being much sought after as a means of preventing illness or pest. The custom of using the *hiiragi* is interesting, since western people use it as an emblem of good luck at Christmas time. In Kyoto the Yoshida shrine is the best place to witness the Setsubun ceremony; and the yellow amulet sold by that shrine is more sought after than any other, people coming form all parts to secure it. In Osaka the from of the ceremony differs slightly. It is said that the god hates bachelors, and so the young men take advantage of this to have their sweethearts out with them on that night, when they are permitted for one night to walk hand in hand. The most famous places for the Setsubun in Osaka are the Sumiyoshi, Ikutama, Tenma and Kodzu.

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BEAN-THROWING AT THE SETSUBUN FESTIVAL

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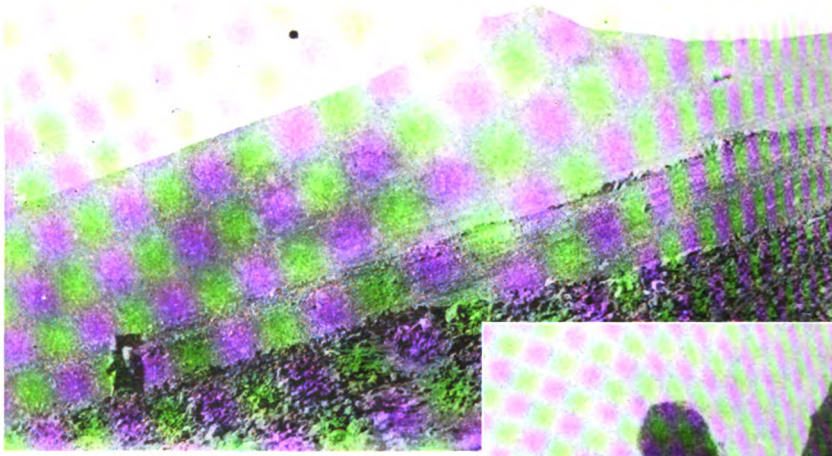

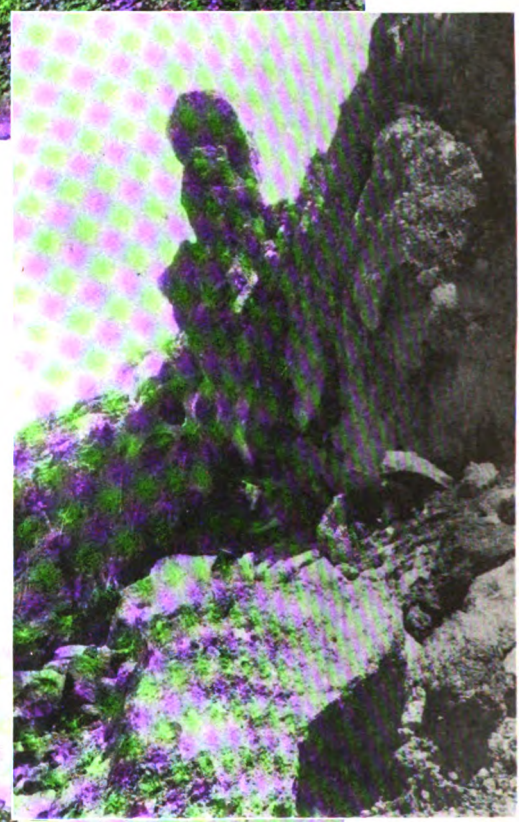

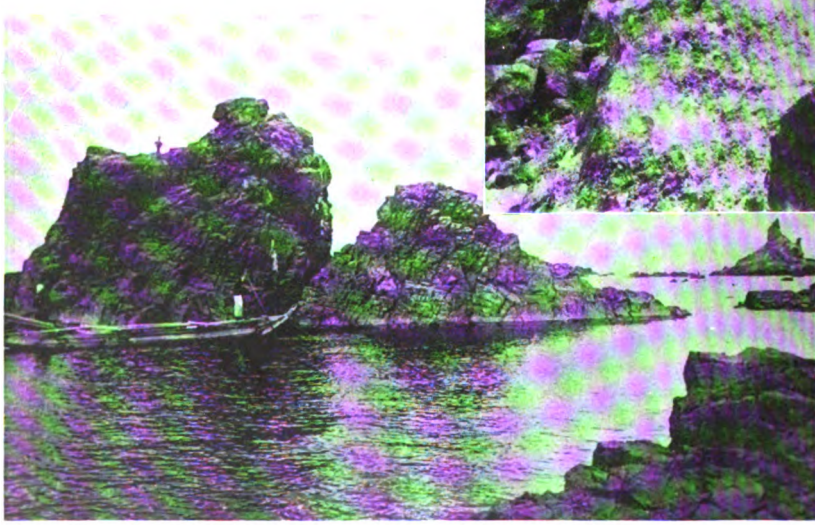

ON FUJI'S SIDE

A BIT OF ROCKY COAST

A LAVA BED

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ASPECTS OF PHYSICAL GEOGRAPHY

By Dr. MANJIRO YAMAKAMI

THOUGH Japan is regarded by tourists as a physical paradise for lovers of picturesque beauty and imposing natural scenery, from the standpoint of physical geography the country is not so stable or innocent as it appears. Of her more than 200 volcanoes some 50 are more or less active, while the quiescent ones might at any time become active. Earthquakes are constantly going on, some of them amounting to no more than a tremor detected only by the seismograph, but at times reaching such force as to cause destruction of life and property. Tidal waves, too, visit the shores of Japan from time to time, due to submarine seismic action, and leave behind them miles of coastline strewn with wrecked villages and drowned or killed inhabitants. Owing to the numerous precipices and steep hills landslides are frequent, crushing villages and individual homes with fatal results. Indeed Japan is a land where the forces of nature, in earth, water and air, assume a violence that is a menace to man, natural calamity being a marked feature of every year.

Of course so much earth movement cannot go on without causing important and constant physical changes in the country itself. Japanese mountains, hills, rivers, bays and coastlines undergo definite modification year after year. The land is to-day vastly different from what it was centuries ago. The conformation of the most prominent physical features is comparatively new. Such violence of nature brings about changes in vegetable and plant life also. Heavy rains cause denudation and filling-up here and there, which together with the temperature of the climate, leave valleys that are like gardens; while the whole appearance of the landscape is verdant and pleasing. Providence has given the Japanese a country to delight the eye, ear and mind, while constantly threatening man with danger. Thus while the artist or the tourist concerns himself with the beauty and grandeur of our background, the student of physical geography must pay keen attention to the forces of nature and ascertain their possibilities.

The islands of Japan arose above the surrounding ocean in some far prehistoric time; and thus the waters from which the country was born, claim the first attention of the scientist. The Pacific Ocean is not only the greatest and deepest of the oceans of the world, but is deepest near the coast of Japan. It has an area of some 60,000,000 sq miles, larger than the entire land surface of the globe. The whole British Empire, which is said to touch every corner of the earth, and on which the sun never sets, would fill but a fifth of the Pacific. The average elevation of the land surface of the earth is about 2,300 feet; which is less than that of Karuizawa, one of Japan's most popular summer resorts. The average ocean depth is about 11,000 feet, nearly equal to the height of Mount Fuji. The vast ocean bed of the Pacific is full of great elevations and narrow ravines and valleys, one of these ravines having a depth of 32,000 feet, off the coast of the Philippines. If Mount Everest of the Himalaya range were put in this ravine it would be some 3,000 feet under the sea. The significant fact is that these vast and abysmal depths are in the northwest portion of the Pacific near the shores of Japan. One of the deepest sections of the Pacific is near our Kurile islands, and another close to the Luchu islands.

A study of geology and physical geography shows that the beds of the oceans are great valleys and the continents simply great mountains rising above them, with the oceans filling in the spaces. The vague borderline between the valleys and the

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mountains is quite frail and liable to friction and seismic movement; and it is along such lines of cleavage that occur those movements that allow the growth of mountains; volcanoes and earthquakes being most frequent in such places. The Pacific Ocean possesses the largest and and longest mountain systems of the world. On its east side lies the great Cordillera system penetrating the Americas, and the Andes in South America a part of the same. These elevations are on an average above the height of even the Himalaya range. Japan's mountain system belongs to that of East Asia, lying close to the most abysmal depressions of the Pacific, facing the great elevations of America beyond. Such ranges possess the greatest volcanic possibilities in the world; and the greatest of these ranges passes through Japan, the Philippine Islands and the Malay Peninsula. Continuing through the Alentian Islands it turns eastward and forms a semicircle through the Cordillera system. It is known to geologists as the fire zone of the earth. When one considers the fact that Japan is situated in a large proportion of this fire zone, the violence of nature in our country must not be a matter for surprise.

A careful perusal of the whole question leads to the couclusion that the rise of the Japanese archipelago is due to the subsidence of the bed of the Pacific. This constant sinking produces constant upheaval along the eastern shores of the Pacific, creating the present mountain system of Japan. Thus the Empire of Japan is dependent on the forces of nature in the bed of the Pacific. In view of such immeasurable forces there must be some counter action, and this we have in the subsidence of the land in the Japan Sea in the direction of the Asiatic continent. Japan is shaped like a bow fixed or held to shoot toward the Pacific; and she is held in the hand of the vital and eternal forces of nature, the arc running along the line of cleavage between the bed of the Pacific and its mountain system. The bow is constantly trembling and earth movements are frequent.

Part of Japan is relaxing and part contracting, the former being along the river Toné and the latter in the provinces of Mino and Owari. This subsiding zone of Japan, facing the Japan Sea, is not marked by the presence of volcanoes to the same extent as the edge facing the Pacific, and consequently experiences little inconvenience from earthquakes. It is the geographically tranquil portion of our Empire. So that one half of Japan is quiescent and the other half active: one conservative and the other progressive! But the finest and and most picturesque scenery is mostly on the active or Pacific side of the country; while on the coast of the Japan Sea there is little striking scenery. The idea may appear far-fetched, but to me it is clear that this fact has an influence on the population of the country, the Japanase living on the Pacific coast being far more energetic and progressive than those living on the coast of the more quite Japan Sea. The people in the more seismic portions of Japan are far more wideawake than those inhabiting the geographically dormant sections of the country. In vegetation, too, it is the same. The more commonplace flowers bloom in the more geographically tranquil portions of the country while the more beautiful are found in less safe places.

Japan, therefore, lies on the edge of the abysmal precipice overlooking the bed of the great Pacific, constantly hovering in the balance, ever disquiet and dangerous. But her geographical unstability is not in every sense an evil. It is an ill wind that blows nobody good. It is much more pleasant to live in a land that is still fresh with the primeval warmth of mother Nature, and to still feel the thrill or creation's movement, than to dwell in a land which the active forces of creation seem to have forsaken, leaving the inhabitants cool, quiet and at ease. The quiet places are sinking and the unquiet are rising. These facts have had an important influence on the character of the people of Japan. Indeed there are perhaps no people in the world upon whom geography has had a more potent formative spiritual result. A careful study of the moral and psychological influences of climate and physical geography is necessary to a proper comprehension of Japan's character.

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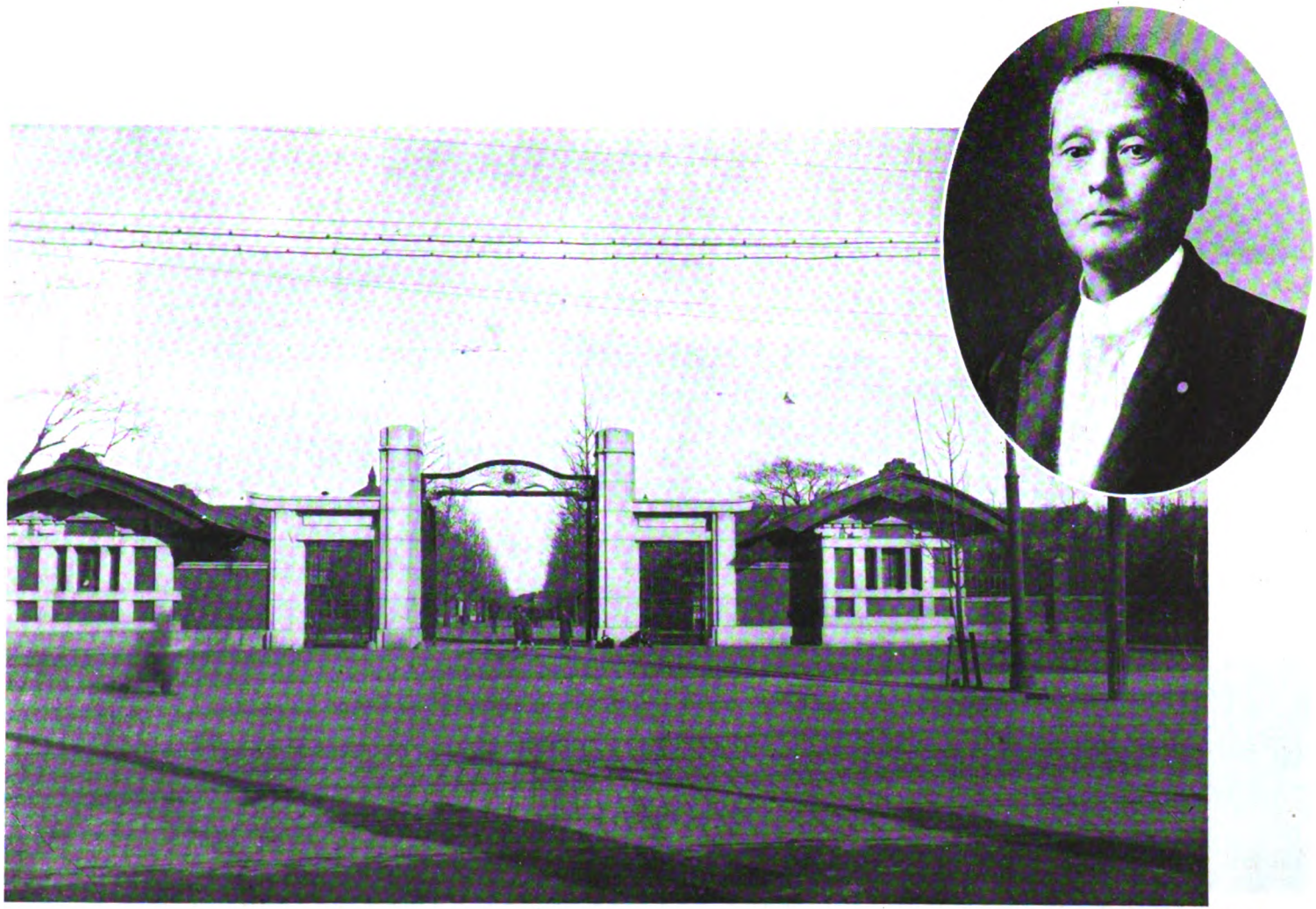

DR. BARON YAMAKAWA

MAIN GATEWAY, TOKYO IMPERIAL UNIVERSITY

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2. SIDE GATE (AKAMON)

1. STUDENT CLUB

3. COLLEGES OF LAW AND LITERATURE

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KENJIRO YAMAKAWA

BY S. FUJII

DR. Kenjiro Yamakawa, President of the Tokyo Imperial University, occupies a position in educational circles in Japan somewhat similar to that enjoyed by the Papacy in the Church of Rome. Naturally such a position demands a man of high character and unquestioned ability, the whole nation reposing entire confidence in his wisdom and erudition. It is a position that could not easily be retained by one of small part and talents. On all matters pertaining to education and intellectual progress he is regarded as an oracle; and his word uttered from the highest seat of learning in the empire is expected to stand for leadership and enlightenment. When one remembers that in Japan the president and professors of the Imperial University are salaried officials of the Government and not expected to hold or teach views contrary to the Powers-that-be, it will be seen what a difficult position the president of the university has to fill. To bring scholarship and liberal opinions into line with political exigency is no easy matter, if an official is as honest as scholarship should be. Indeed the thorn in the flesh to all university professors in Japan is how to make truth and policy coincide. The successful accomplishment of this well-nigh impossible endeavour, depends on the tact and ability of the president of the University.

Since its foundation the Tokyo Imperial University has had ten presidents; but two of them have been accorded the reputation of having perfectly filled the position, the one being the late Shoichi Toyama whom Lafcadio Hearn called one of the greatest men in the world, and the other is the present occupant of the presidency, Dr. Kenjiro Yamakawa. One the most remarkable achievement of Dr. Yamakawa is the position he has led the university to in regard to independence of thought; he is even credited with having made the institution indepedent of Government interference, a source of leadership in all important questions and even at times opposes the Government. Now it is not uncommon to find university professors attaching the Bureaucracy and criticising freely the policy of the cabinet, under protection of the University president. One of the professors, Dr. Yoshino, is more distinguished as a politician than as a professor, going even so far as to challenge high officials in the Department of Education. This is only possible under so powerful a man as Dr. Baron Yamakawa.

The Japanese university professors first began to take an active part in politics just before the war with Russia when seven of the faculty distinguished themselves by coming out in favour of a declaration of war. The Minister of Education at that time tried to suppress them by official means; but Baron Yamakawa opposed the officials. He is a man of spirit, like the Aizu samurai, who have adorned the pages of Meiji history with their heroism. Indeed his father, Naoye Yamakawa, was a distinguished retainer of the Aizu clan, and his family discipline was very strict. Dr. Yamakawa was born in Aizu in 1854, and as a youth witnessed the Aizu retainers oppose the Imperial army. Had he been two years older he would have died in battle like his companions. Brought up under such circumstances the young man was deeply imbued by the tragic scenes and deeds of the time.

With the coming of the new régime the Yamakawa family determined to raise themselves by doing something in the world. His elder brother became a Lieutenant General in the Imperial army and was raised to the peerage by the

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Emperor, and his sister became a successful educationist, and his younger sister studied in America and become the wife of Prince Oyama, of military fame. Young Yamakawa first went to school in his native place and then came up to Tokyo to study language. He was sent as an official student to master engineering in Germany and afterwards went to America and graduated from Yale University. After returning to Japan in 1876 he was nominated a professor of the university, becoming the dean of the College of Science. In 1902 he was made president of the Tokyo Imperial University, resigning in 1904, when he was made a member of the High Educational Council acting as vice-chairman. Subsequently he was appointed president of the Imperial University of Kyushu, that young institution requiring a man of high talents for its foundation and development.

When Dr. Okuda, late Mayor of Tokyo, was Minister of Education he succeeded in bringing Dr. Yamakawa back to the presidency of the Tokyo Imperial University, knowing him to be a leader much needed by the nation. Dr. Yamakawa is a man of remarkable personality, and even physically is different from most of his countrymen, being tall and of darker complexion than the average Japanese. He is noted for fearless righteousness, and as a student of truth. He is a man of very firm convictions and not easily deflected from his policy. He is most strict in holding all those under him to accountability and never overlooks indifference or neglect. In this respect he is more like the late General Baron Nogi than any other hero of modern times. Deep in learning and upright in character he never hesitates to oppose others when persuaded that he is in the right. When a man at Moji committed suicide because he made a mistake in connection with a train bearing the Emperor, Dr. Yamakawa astonished the nation by opposing the general belief and declaring the man's life wasted, as it would have been better for him to have lived and improved his life. Thus he is noted for boldness of utterance even to injuring the feelings of the public. When a student was drowned through carelessness he rebuked the student body for recklessness in regard to life; but at the funeral he stood beside the coffin in tears. Though outwardly stern the flame of love burns in his heart, and he is a man of deep affection.

The progress of material civilization in Japan is now toward evil and the need of of such an educator as Baron Yamakawa was never more pressing than to-day. It is on such men as he that the future of Japanese civilization depends. He is the best type of man for the Japan of to-day and the nation is most fortunate in having him at the head of her highest educational institution. He lives a simple life in the suburbs of the city, enjoying spare moments in the bosom of his family. His eldest son is an expert in the Department of Fisheries and is at present a Government student abroad. He will no doubt be a worthy successor to his father in the educational world of Japan. It is much to be hoped that the character of Dr. Yamakawa as head of our greatest institution of learning will impress itself imperishably on the life of Japan.

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JAPAN'S POLICY POSITIVE

By Dr. A. NINAKAWA

IT has been said that the present is a Napoleonic age without its Napoleon and a Nelson age without its Nelson. Most of the great nations of the world are hanging in the balance between rise or decline. There is hardly a nation on earth that does not feel its need of a great hero, never more pressingly than to-day. Nor is Japan a whit different in this respect. Her present situation in the international arena demands a Napoleon or a Nelson to lead the nation along the path of glory and solve her great outstanding problems.

Japan has reached a position now where all negative policies must be rejected. She must formulate a positive policy and carry it through in spite of all opposition. Japan must no longer waste the precious opportunity deciding what not to do, but must devote herself energetically to doing what she should do.

On one side of her Japan has Russia in a state of unprecedented crisis, with its army deserting and the soldiers returning to their homes. The people of that country are no longer thinking of dying for their native land but of saving their skins and protecting their property. Even the leaders are betraying their country by parleying with the enemy. In Russia some are contending that each race of the empire should assert its independence and the country undergo disintegration. Austria and Germany are being greatly assisted by the internal disorder of Russia. And this encouragement of the Central Powers will extend beyond this war, so that henceforth they will feel that the Western Powers are the only serious opposition to be reckoned with. The result may be that the reces of the Balkan peninsula will come under Teutonic rule. Such a possibility will but urge Germany deeper into international trickery.

For the Allies this encouragement of the Teutons is a serious matter; but not less to Japan than to any one of the other Allies, for should Germany be able to retake Tsingtau where would Japan be? Japan is quite assured that she made no mistake in taking the side of the Allies against Germany. That she did the right thing at the right moment should be a matter for permanent congratulation to her. But Japan has not yet attained her goal; and she should never rest until she does. And this becomes all the more insistent since Russia can no longer be depended upon by the Allies. The armies of Great Britain and France are brave and invincible, but it is too much to expect them to undo the Teutonic Powers with Russia helpless behind. The German army is a triangle with its bases on the Baltic Sea and the English Channel and its apex well into the Balkan peninsula; and it will be no use to defeat the western side of that triangle if the eastern is left in tact.

Since Japan has entered this war she must go on and help to win it. The question now is how she can best attain this object? To the whole world indeed

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it is a crucial question as to what policy Japan will adopt. The future much depends on whether Japan's policy will be a negative or a positive one. There is no doubt that Japan should adopt a more positive policy and go ahead with determination. At present she is hindered by divergent opinions. Some hold that as Japan entered the war simply to maintain the peace of the Far East she has done her part so long as Germany is driven out and the peace of East Asia secure. But such convictions smack of a negative policy! They should not be allowed to influence Japan at this time. The stage of action for Japan should no longer be confined to the Far East. China is in a state of internal disorder and Russia in anarchy. America and the western Powers are too preoccupied to attend to these countries and Japan should do her duty in regard to them. In fact she is the only country in a position to do so. Can Japan regard the peace of the Orient secure so long as China and Russia continue in their present condition?

There are also those among us who hold that the main policy of the nation should be simply to accumulate wealth; which is another form of the negative policy. The main mission of Japan in history cannot consist of redeeming national loans and accumulating specie. The mere expression of such an opinion should be an insult to Japan. Our country must never allow its mentality to degenerate in to Hebrew parsimoniousness. The mission of a healthy, living state should be of a nobler kind. Even in sending her fleet to assist in the Mediterranean some critics see her going beyond her legitimate aims: going outside the sphere embraced in the security of the Far East. Japan's relation to the war and to her Allies should be as disinterested as that of any other of the Allies. Faithfulness and unselfishness should clearly mark the policy and behaviour of an Ally. Nor is an Ally deserving of the name if she relinquishes her best efforts before the enemy is defeated! Those who talk of Japan's resources being drained for the sake of the Allies because we have been asked to extend them the services of our shipping, do not know the meaning of what an Ally is. Should Japan refuse to meet the need when she is able, how could she have the face to claim the advantages which an ally may claim after the war? In the terms of the anglo-Japanese Alliance Japan accepts the duty of sending forces to India in case of need; but when sending forces to Europe is talked of some Japanese are frightened and shudder. Japan should be ready to do anything in her power that promises to hasten the end of the war with Allied victory.

If Japan ought to send forces to Europe it is a question that should be decided by consultation with all the Allies. If it be Japan's duty to observe faithfully the terms of the Anglo-Japanese Alliance much more is it her duty to observe the terms of the Alliance between the Allies, as the matter is now paramount and the need never more pressing. If Japan cannot be neutral in regard to the Alliance with Britain how can she even seem to remain neutral in regard to the Allies? To be an ally with allies means that a nation must coöperate with the other allies, politically, judicially and in war. Great Britain, France, Italy, Belgium and America are doing this to the utmost of their ability: realizing the full meaning of the Alliance; and Japan must see to it that she quite as fully enters into her share of

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the duties which such an Alliance implies and involves. Until Japan has done her very best she cannot expect her rights to extend, or her claims to have any dignity or justice. There is no doubt that by adopting a yet more positive policy Japan can render still more positive assistance to the Allies!

The reason why Japan has not hitherto adopted a more positive policy in regard to the Allies is that she lacks a leader with sufficient genius to accomplish it. While Japan has no reason to be pessimistic in regard to the problem, she nevertheless awaits a great man to lead her to her true destiny among the nations. Now is the time for a Japanese hero to appear, if he is to be of great use to his country. This world-wide complication calls for consummate genius in each nation; and such genius has not yet appeared in Japan. By a genius I mean a man with ability to lead his country toward a more postitive activity in regard to the war and the international problems arising out of it. He must be a man of depth, liberality and strength. One whose trend is pessimistic, whose activity lies in opposition, who is negative rather than positive in policy, is no use to Japan at this crisis. Napoleon, though mistaken in many ways, owed his success in impressing the glory of France on Europe, to his positive policy; and Bismarck assisted his country by a similar policy. Napoleon went too far, but Bismarck put a limit on his policy, and made it succeed. This makes the one greater than the other. The work of a great man need not of necessity be permanent; it is sufficient if it serves for its own age and meets the circumstances of the time. That is all that concerns the nation. All that Japan wants at this time is a man who can fill this need.

Most of the great nations of history attained to supreme power for lack of adequate rivals. It was so with Rome, the Musselman empire and Great Britain. Now that China is helpless and Russia on the verge of disintegration Japan has no formidable rival to prevent her rise to a supreme place in the Orient; but her opportunity may pass if she does not seize it. The best way for Japan to realize her opportunity is to fulfil the duties and obligations of an ally to the utmost; for this will lead to greater possibilities of national development. If Japan fulfills her destiny in this respect she will not be likely to meet with opposition or rivalry in her national consolidation and growth. She can best lay a secure foundation for her future by assisting her Allies now when they most need it; but whether Japan succeeds in doing this depends on her being able to produce a statesman equal to the task!

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THE RIVER KISO

By S. IKAWA

THE river Kiso, draining the ravines and valleys of the Japanese Alps, may be regarded as the Rhine of Japan, though it is not so well known among mountain climbers as the highlands through which it flows. It is, however, coming to be better and more favourably known from year to year.

The Kiso takes its rise in Mount Iimori in the province of Shinano. Passing through the provinces of Mino and Hida it finally joins the river Nakatsu which later becomes the Nagara flowing south with increasing volume until it reaches the bay of Isé west of Nagoya, covering in all a distance of some 267 miles, or about half the length of the river Toné, described in the last number of the Japan Magazine. But while the latter for the most parts runs through fertile plains the river Kiso is flanked on either side by lofty mountains, every speak being rich in historic tradition; so that going down its rapids bed is like the scenes of a moving picture. The cherry blossoms of the spring time and the rich tints of the autumn make a trip down the Kiso in these seasons most delightful. During the summer months the feats of the cormorant fisher may be seen along the waters of the Kiso, suggesting to the traveler that he is in the orient. Though most tourists go to Gifu to see this sport, really the best place to witness it is at Inuyama up the river Kiso.

Even the Japanese did not take much interest in the beautiful scenery along the Kiso until it is described by one of their old scholars, Setsudo Saito, who made a trip down the stream and enjoyed it so much that he composed a rhapsody on his experience. No one taking the trip, however, will venture to say that Saito gave too much vent to his poetic faculty. It would indeed be difficult to exagerate the beauties of the Kiso. Dr. Shiga, one of the greatest travelers of modern Japan, has done the Kiso region thoroughly, and he calls the river the Rhine of Japan.

The upper waters of the Kiso flow through rocky beds down the valley of the Kiso mountains, where stands one of the greatest of Japan's primeval forests. On reaching the village of Nakatsu the stream turns westward. The immense quantities of timber cut in the Kiso forest every year are brought to points of transportation by floating down the river Kiso, Nakatsu being an important point in this connection. At this village is the office of the Imperial Forest Administration Bureau. At Nakatsu there is a huge net stretched across the river, being hung between two great rocks on either side, and this net catches the logs as they come down to the river. After they are thus captured the logs are formed into timber rafts and sent on to some special destination.

On reaching the village of Ota the stream widens, and here it is spanned by that Taiun bridge crossing over to Gero in the province of Hida, the bridge being some 70 feet above the water. The bridge is so called because it looks as if in the

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clouds when viewed from beneath. Not far from the village of Ota the river comes to the village of Inuyama where there is a castle of the same name, its white walls being conspicuous on the high banks of the river, among ancient pines. Sweeping round the granite base of the castle grounds the river continues on its way, offering the most picturesque views to the traveler. River boats are always at the disposal of those who wish to run the rapids between Ota and Inuyama; and there is a tram service now between Inuyama and the city of Gifu. Not far from Inuyama rises what is known as Hat Rock and another peak called Great Ladder Rock, with natural stone arches of mysterious formation. In the surrounding mountain live numerous monkeys which can sometimes be seen throwing things over the rocks at the river boatmen below. At this point, may be seen the salamanders for which the river is famous, the creature hiding at the base of great rocks on the lookout for fish. The salamander simply lies quietly in the water with its big mouth open until a fish swims into it; and owing to this habit it is easily caught. When captured the salamander remains as still as death, in a pail of water; but at night when it hears the roar of the river it begins to move for the first time, in its impatience to get back to its old haunts. It is from Inuyama region that Nagoya, a city of some 500,000 inhabitants, gets its water supply.

After leaving Inuyama the river still widens and deepens as it wanders out over the plains with pleasant scenery on either side. At the village of Kasamatsu there is a pretty park on the bank of the river, known as the Four Seasons Park (Shiki-no-sato), which, as the name snggests, affords fine views of the four seasons. As the stream approaches Imizu traditions abound, the most interesting being that of Aburajima Senbonmatsu. About the middle of the 18th century the river overflowed its banks, and the Lord of Satsuma. Prince Shimadzu, was commanded by the Shogun to do riparian work there; and in compliance with the order, he selected Hirata Yukie, head of forty samurai, to carry out the commission, the principal work being at Aburajima. There was another flood during the process of repairs, and the embankment, built at such great cost, was again carried away. The people of the place were in despair; but the brave Satsuma men faced the dangerous flood and crossed the stream to rescue the villagers. Without wating for a reply from the Lord of Satsuma they set about repairing the village and helping the people, so that the expenditure exceeded the original estimate by hundreds of thousands of *ryo*. As Hirata Yukiye and his forty samurai held themselves responsible for this outlay which the incurred without permission of their master, when the clan was hard pressed for want of funds on account of the expense of the flood, they committed suicide. The brave men having given their lives for the people of Aburajima the latter built a monument in memory of the forty samurai and their leader, and further they planted pine trees along the banks of the river to prevent the recurrence of devastation by water. Every villager brought a tree and planted it with prayers for the spirits of the departed heroes until the number of the trees was very large. More than one thousand trees in all were planted; and through the long years these trees have stood the stress of storm and flood, increasing in strength as time passes. The forty samurai who sacrificed their lives for

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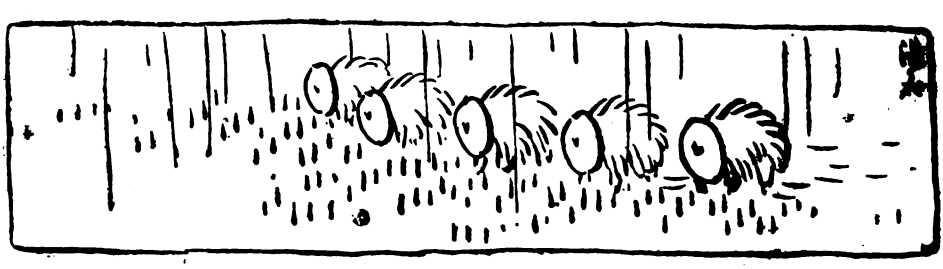
the people of Aburajima are now regarded all over the empire as the true heroes of Japanese engineering and an example to all engineers as to the spirit in which duty should be faced and accomplished. The spot is known as the *Senbonmatsu*, or place of the Thousand Pines.

Further down the stream is the confluence of the Kiso with the Nagara, the latter rising in the mountains at Gunsho, the Amidaga falls which are some 60 feet high, being near the source. Near the falls is the cave of Doga Hoin, with which are connected some fairy tales. Near Gifu the Nagara river joins Toba. Tomioka village on the upper part of the Toba suffered most severely in the great earthquake of 1891, when most of the village was buried and overflown by the river whose channel was blocked, forming a lake some nine feet deep. It took the villagers two years to dig a drain for this water to escape, converting the plain once again into rice fields. At Kinka Mountain near Gifu there is a public park on the banks of the Nagara where a statue of Count Itagaki was recently erected, this being the place where his life was once attempted by an assassin who objected to the Count's support of liberal political opinions. The surgeon who saved the life of Count Itagaki from the wound inflicted by the assassin was Baron Goto, now Minister of Home Affairs, who composed a Chinese poem for the monument erected in the park.

About five miles below Gifu the river passes through the town of Sumimada, near the castle of Ichiya built by the famous Oda Nobunaga in the 16th century with a view to attacking the lord of Mino. It is said that the famous warrior ordered the stronghold to be built in the fastest time possible, and that consequently his greatest general had the castle finished in one night, this general afterwards being the renowned Hideyoshi Toyotomi.

As the stream approaches the sea it joins the Imizumi and flows through Ogaki where there is another old castle, often called the water castle, as it is inundated in every flood. Not far from this place is the noted Yoro waterfall.



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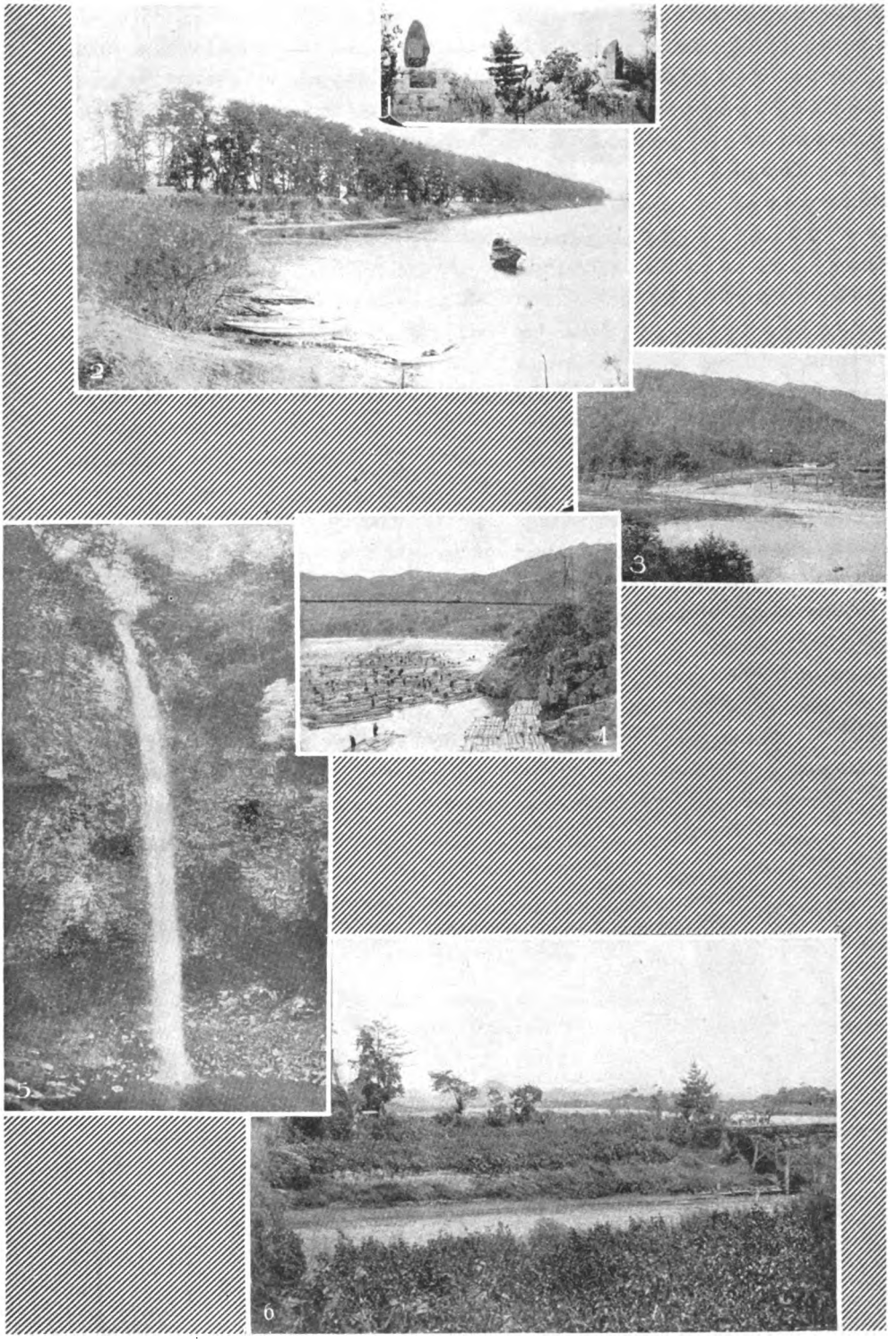

1. MONUMENT TO HIRATA YUKIYE AND HIS 40 SAMURAI 2. SENBON MATSU AT ABURASHIMA 3. AND 4. TIMBER RAFTS ON THE RIVER KISO 5. AMIDA FALLS 6. WHERE HIDEYOSHI BUILT A CASTLE IN ONE NIGHT

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1. RIVER KISO AT SHIKINOSATO 2. AND 3. LAKE MADE BY THE GREAT EARTHQUAKE OF 1891. 4. YŌRŌ WATER FALL 5. ŌGAKI CASTLE

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JAPANESE FOOTBALL

By S. YAMASHITA

FROM ancient times a game resembling football has been practiced in Japan, being chiefly a sport of nobles. The game in Japanese is called *shükiku*, and, needless to say, is quite different from what is known as football in western countries. Shukiku does not require much physical vigor, appealing rather to the aesthetic faculty. It is in every way an elegant sport adapted to the habits of those among whom life is easy.

The *marikaké*, or ground where *shükiku* is played, has to be a plot forty-seven feet square, but it can be reduced to 18 feet square if exigency so demands. The ground has to be surrounded by a low fence, with, usually, three entrances. The entrance on the east is for nobles, while that on the south is for those without any title or special office. The western entrance is reserved for servants and those taking away the rubbish that may accumulate. Trees are planted at the four corners of the ground; and these are called the *kakeki*, and always of four species, pine, willow, cherry and maple. But plum and camelia may be used if in season. When the game is to be participated in by nobles and courtiers alone all the trees are pines. Sometimes bamboo branches are stuck up as symbols of the trees. The ball used in the game is of leather and has a diameter of from 7 inches to 1 foot 2 inches.

In arranging the ground for the game two trees five feet high are set up facing two others three feet in height, between which the actian takes place. The game is held in the afternoon, generally about 4 o'clock, but the time varies according to the time of year. There is no prescribed uniform for the game, but light clothes are worn. There is a graat deal of convention and custom surrounding the game, to understand which is essential to a proper appreciation of the game. But special leather shoes must be worn, these being fastened on with thongs. The have round toes and do not injure the players if they happen to get kicked. The number of men composing a team for *shükiku* is eight.

When the team enters the ground to being the game two kneel behind each of the trees on the four corners of the field; and the whole game is played by these eight men. One of the team then comes towards the center field with the ball. With three strides he reaches the center and kneels down; then rising he steps on tiptoe to the proper spot and places the ball, after which he returns. Then each member of the team rises in order of the titles called; and when all the eight are standing, the last man to stand goes to the center of the field, followed by the seventh man. The eighth man throws the ball high in the air, a good throw being about 14 or 15 feet. As soon as it alights the seventh man kicks it three times, the third kick directing it towards his fellow player. Now number one of the nobles enters the ground and repeats exactly the same performance as the eighth man. Each in turn now does the same thing until it comes to the turn of the eighth man again, who then kicks the ball to number one and he kicks it high in the air. From this poin-onwards it is kick as kick can; and after some twenty minutes the best kicker manages to kick it to center and places his hand on the ball and stands back, this being the signal for the end of the game. The team then walks off the field in the order in which they entered.

It will thus be seen that the game is a weak similitude of Association Football, especially in that the ball must not be touched by hand during the game. There is no scrimmage or rough play. Those

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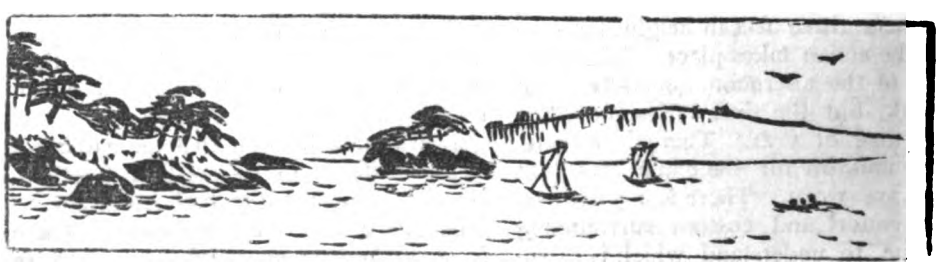
who fail to obtain a kick, or kick it in the wrong direction, lose points on which they may be defeated, those who have least blunders being the best players. The trees at the four corners act as goals, but in a sense different from the goal posts of western football. The trees act as obstacles, and the ball sometimes is kicked into the branches of the trees. It is said that this old game came to Japan from China many centuries ago, the first mention of it in Japanese chronicles being in the middle of the seventh century during the reign of the Emperor Kyogyoku, when Prince Naka-no Oye joined in the game under a *keyaki* tree. It was one of the most fashionable of polite pastimes in the Heian era and the Nara period.

This Prince Naka-no-Oye, who helped to popularize the game among the nobles of ancient Japan, was a brave and sagacious noble; and his aid in exterminating the Soga family was sought by Kamatari Fujiwara, who become introduced to him by accident at a game of football. On that day the Prince proved the champion, and once in kicking the ball he used such force that his shoe flew off and fell outside the ground. Kamatari Fujiwara saw it and ran to pick up the shoe and restore it to the Prince, even stooping down to tie it on the Prince's foot again. From that moment the two become fast friends, and thus Kamatari was enabled to utilize the powerful influence of the brave Prince in fulfilling his ambition with regard to the enemies of the Fujiwara family.

When Prince Naka-no-Oye came to the Throne later he was known as the Emperor Tenji. The ancient game of *shūkiku* was played all through the wars between the Genji and the Heiké families. It seems that the most important point in the game of that time was the placing of the ball; and some nobles had the reputation of being to able place the ball anywhere they chose without making the least sound in kicking it. One noble, for instance, could place it on the center of a small table, without making any sound save that of the ball alighting. Another could place the ball on the spot aimed at even with the obstacle of a cart between. Thus the game combined the art of football and golf in one. Two of the Emperors of Japan, His Majesty Gotoba (1184–98) and His Majesty Juntoku (1210–20) were very expert in the game, and Yorisuké and Munenaga of the Fujiwara family, were noted champions. It was the favourite sport of the Shogun Yoriye in the Kamakura period. At this time the rules of the game were very complex, as it had been brought to perfection and became a kind of science, the ceremonies connected therewith being most elaborate. The celebrated warrior Hideyoshi as well as the great Shogun Ieyasu were both enthusiasts of *shūkiku*; and in the Meiji era it was taken up by the common people.

In modern times the game is played chiefly among the nobles of Kyoto; but to the younger generation western football and golf are far more interesting and have come to stay.



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JAPANESE FOOTBALL

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LAKE INBA

SOGO SHRINE

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KIUCHI SOGORO

By S. IGUCHI

THOUGH social distinctions during the Tokugawa period were very carefully marked and unerringly observed, with the samurai as the haughty lords of the day, ruling those under them with unrelenting hand, the farmers were comparatively well treated, as agriculture was looked upon as the basis of national wealth and prosperity. But there were a few clans which unmercifully oppressed even the agrarian class, imposing on them heavy taxes for the enrichment of themselves and their families. In most cases the helpless farmer could do nothing but submit to his lord's demands.

In one case, however, a man of chivalrous spirit arose who gave his life for the freedom of his fellow farmers from the slavery and misery of cruel feudal chiefs. The difficulties he had to face were great compared with those faced by the champions of popular rights to-day; for in feudal days to oppose the samurai class was to behave with disrespect towards one's superiors and expose one to dire punishment. It was only a man of the greatest courage and determination that would dare to attempt it; and such a man was Kiuchi Sogoro, the William Tell of old Japan, who was crucified for opposing tyrany that his countrymen might be free.

In April 1651 the third shogun Iyemitsu died and Hotta Masamori, one of his most trusted hanchmen, committed suicide in honor of his master's death, being aged forty-six. At the time of the tragedy he was feudal lord of Sakura in the province of Shimoōsa; and his successor to the position was Masanobu, then aged twenty. Masanobu was a spendthift youth who had been brought up in idle luxury, and when he came into power, he soon found his ordinary income inadequate to his extravagance. One of his retainers, Ikeura Kazuye by name, was noted as an avaricous men, and subtle in his arts for squeezing the last penny from tenants. He conspired with a fellow retainer to extract from the farmers a tithe in silver, so much for each five bushels of rice. The farmers were deeply incensed at the impost, but paid the levy since there was nothing else to do. The tax was relentlessly collected by the officials and carried to their luxurious lord in Yedo, where he spent his time in every pleasure; and the money was presented to him as a special offering from the peasants of his estate. The lord highly praised the financial acumen of his officials, as his treasury was in need of such replenishment. Thus encouraged the officials still further increased the taxes on the farmers, as follows: Every male and female between the ages of 15 and 60 had to pay one *momme* of silver per day; one ball of straw rope and 10 pairs of straw sandals per month; one *momme* per day for every straw mat on the flour of the dwelling; and those wearing silk kimono had to pay a tax of one *momme* a year for the privilege. There was a further tax on

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piece goods, dry goods shops, soy and vinegar amounting to 5 per cent of the proceeds. In addition there was a tax on horses and oxen amounting to 3 *monme* a year per head; and the temple tax was 1 *ryo* in gold per year. There were also taxes on registrations of births, of families, a tobacco tax and others. There were 29 taxes in all, almost as many as to-day! By this method the annual income of the lord of the fief was brought up to 150,000 bushels of rice.

The farmers were labouring under this heavy burden of taxation, and knew not how to find relief. Those who appealed for remission of taxes on the score of inability to meet the impost were at once arrested and placed in prison, being not restored their freedom until willing to take oath that they would somehow find the money due. Consequently the population of some 389 villages fell into dire poverty and were on the verge of ruin. Soon there were more than 1,300 abandoned fields, 880 cases of bankruptcy, 730 dispersed families and 11 closed temples. From the district a procession of beggars, thieves and people trying to escape to other places, flowed out. As it was against the law to remove to another lord's district this caused the people further misery. Most of the people that remained were managing to subsist on rice gruel and vegetables. Everywhere prevailed a deep indignation against the cruel officials who battened on their exactions and swelled the purse of the idle daimyo.

While the entire population thus lay in helpless misery, lamenting that nothing could be done to bring about a change, Kiuchi Sogoro appeared. He was a man of the village of Kodzu in the province of Shimofusa. The man had brave blood in him; for he was a descendant of Shigetane Chiba, a daimyo of the period of the civil wars. Sogoro was now headman of the village, being about 40 years of age. He was looked upon as the descendant of a samurai family of the best class. In October, 1652, the headmen of the 389 impoverished villages held a council and undertook to appeal in writing to the daimyo for a postponement of tax payment. All the headmen signed the document, including Sogoro; but as he was the best educated among them and the most intelligent, he was looked upon as their leader.

Deputies carried the petition of the poor villagers up to Yedo. Sogoro was one of these, but owing to illness he was a day behind the others. The petition was promptly rejected on the ground that the finances of the fief were left in the hands of the proper officials and even higher authority did not attempt to interfere. So the petitioners were sent back in confusion. They left Yedo quite crestfallen and met Sogoro on the way. When Sogoro heard the result of their efforts to present the petition he said it would be useless to appeal to the tax officials as they were the men who imposed the taxes; and he proposed that the petition be carried to the high officials of the Shogun's Government. His proposal was adopted and he and five others were selected to carry it out.

The petition was carried by the six men to Kuze Hiroyuki, a powerful official of the Central Government, who graciously received the document, to the joy of the trambling headmen, who calmly awaited his reply. A few days afterwards they were summoned to his presence, handed back the petition and recommended to appeal direct to the lord of the fief. It is probable that the official of

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the shogun hesitated to get himself mixed up in the affairs of one of the daimyo. Sogoro, not to be thus defeated, now resolved to appeal direct to the shogun and give his life for his fellow farmers. He wished to carry out his plan single-hand; and so he returned home to his village. First he wanted to divorce his wife, so that she and the family would not be involved in his action. But the wife was a woman worthy of her husband, a samurai's daughter, and she refused to save herself from the consequences of her husband's just deed. Sogoro parted from his wife and children with deep solemnity and set out with the petition for Yedo.

He waited at the shogun's capital until that great man was one day going to the Toshogu shrine at Uyeno, the day being the 20th of December, Sogoro stayed all night near the shrine so as to obtain the desired opportunity of approaching the shogun. Secreting himself behind a big stone lantern he awaited the vital moment; and as the shogun approached he stepped calmly from behind the lantern and presented the petition. The shogun took the paper in his hand and began to consult with the high officials attending him. It is said that the shogun was disposed to favour the action of Sogoro, arguing that if the poor were thus oppressed they had no other remedy.

After returning to his mansion the shogun summoned lord Hotta of Sakura and inquired into the administration of his fief; but at the same time he handed over to him the petition and Sogoro and his fellow headmen who had brought it to the shogun. There was a time of silence. But in the following year poor Sogoro was condemned to crucifixion and the foul deed was carried out in a field near the village of Kodzu, the charge being that he had accused his lord before the shogun. His son and three little girls suffered execution at the same time. It was not the custom of the period to execute females under such circumstances, if they were of tender age, but the remorseless officials gave the children male names, so that the letter of the law might not be violated in their execution, so great was their hatred of Sogoro. The wife was not condemned; but afterwards she retired to a convent to pray for the soul of her departed husband.

The five other village headmen were expelled from their farms and then property confiscated; and they became begging priests who spent most of their remaining days at the temple on Mount Koya praying for the happiness of Sogoro. However, the sacrifice of Sogoro was not without effect. The lord of the fief bad the avaricious officials examined, and some of them escaped punishment by committing suicide. At any rate the collection of the bad taxes was postponed and the farmers allowed to gain time to pay the debt.

There is no doubt that the execution of Sogoro and his three innocent children was a mistake that brought painful memories to the House of lord Hotta for many a year. The people of the district believed that the ghost of Sogoro would haunt the Hotta family forever. It is true that not long afterwards the wife of the daimyo succumbed to a mysterous disease which the physicians never before met with; and the lord himself suffered from mental dearrangement. Repenting of his cruelty he erected a shrine to the honour of Sogoro and exempted the farmers from taxation for three years. Such was the power of the crucified Sogoro!

Needless to say the farmers honored

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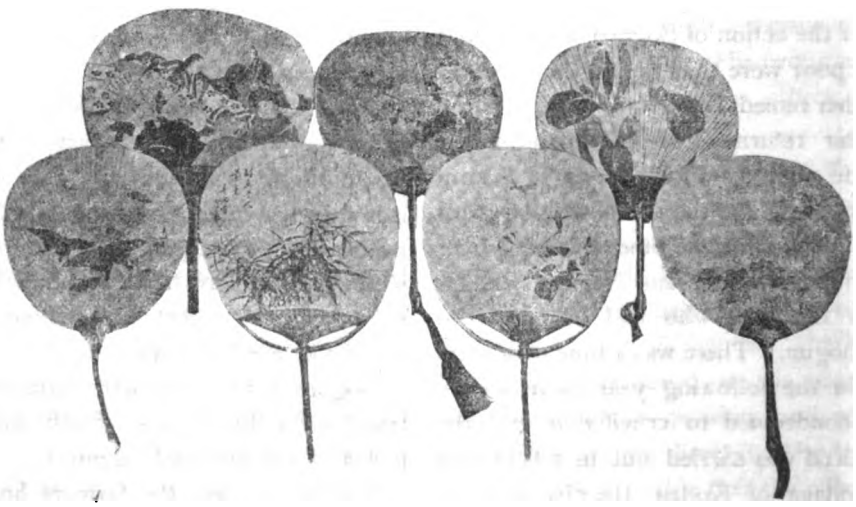
the spirit of Sogoro as a god, and his name is held in endless veneration by the Japanese. In August every year, on the 3rd day of the month, a festival is held at his shrine, that being the anniversary of his death.

The spirit that caused the crucification of Sogoro brought the Hotta family finally to the verge of destruction. The lord of the fief was so annoyed at the discontent in his estate that he hurriedly left Yedo, sending only a letter to the shogun, the latter being so displeased by the slight that he rebuked lord Hotta and temporarily took charge of his estate. After Sogoro's decease his younger sister was given his estate and became the representative of the Kiuchi family, which still exists. The next lord of Sakura was very friendly to the family, rendering it every assistance. In 1890 a fine temple was erected in memory of Sogoro Kiuchi near the Tosho temple, and thither come numberless worshippers to honour his brave spirit and seek to emulate it.



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FUTURE OF THE PACIFIC

By Dr. G. MITSUKURI

(PROFESSOR IN THE TOKYO IMPERIAL UNIVERSITY)

IT was Napoleon, I think, who said that geography gives the chief impulse to history; and the saying is quite true. The geographical position of Japan in an important section of the Pacific makes her have a vital bearing on all questions concerning the future of that ocean. Indeed it is not too much to say that the geographical location of Japan points to her future supremacy on the Pacific. There are politicians who regard competition for the mastery of the Pacific as a poetic dream, impractical if not impossible, and therefore not a question of any great consequence to Japan; but with such views I am not in agreement.

The countries most vitally interested in the future of the Pacific are Japan first and next America, England, and Russia, with Germany, France and Holland last. But all of these must come second to Japan. Western countries take a constant interest in the affairs of the Pacific; and if the interest of countries whose business on the Pacific must be secondary to that of Japan, is so vital and persistent, the interest of Japan in such a question should be still more so.

The question of the future of the Pacific is not one that has suddenly arisen. The nations above mentioned have had relations with this section of the world for many years. At first the interest of western countries in the Pacific was merely one of adventure; they had no definitely conscious aim, being led only by the mysterious hand of fortune. They moved toward the East, but were quite as ready to move toward the West if fortune so led them. Thus competition between the nations of the Pacific has gradually arisen without any conscious motive or policy on either side. Now that competition has become keen, however, the various nations concerned are faced with the necessity of reaching a final solution of the problem. The question of the mastery of the Pacific is one that cannot be postponed much longer; the nations concerned cannot avoid it no matter how much they may pretend to do so. It is a matter of the relentless struggle for existence and cannot be put off.

In this struggle America, England and Russia could afford to yield to Japan without suffering any very great inconvenience to themselves. This means that the question of the hegemony of the Pacific is one of vital concern to Japan, since she cannot lose it without losing her position as a first-class power in East Asia. In that case she would be subject to aggression from more powerful nations and her very existence would be imperilled. In view of such a possibility no one can blame Japan for seeking to hold her supremacy in East Asia.

It is not necessary at this time to enter upon an elucidation of the course of history that has brought about the present unsettled situation between the world-powers in the Orient. Suffice it to say that it was not until after the Russo-Japanese war that Japan came to be recognized as one of the greatest Powers on the Pacific, the recognition being marred soon by the consequent jealousy and suspicion that attended it. After the war with China Japan was regarded as a nation powerful enough to be used, but after the war with Russia she began to be feared, and viewed with caution. The great war in Europe has made Japan's position in

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East Asia still more invulnerable and her place on the Pacific more commanding and important. Hence in future the Powers will have still further apprehensions concerning Japan.

As Russia has at last come to realize the power of Japan in East Asia she takes less interest in things oriental; and although her present political condition is confused and uncertain, it is possible that with a return to prosperity and settled government she might return to her interest in the orient. It is difficult, however to suppose that she will sufficiently recover to desire war with Japan. Russia draws her revenue chiefly from her cereals, and as most of these are produced in the south probably her interest in future will lie mainly in the Black Sea region and the south generally. In any case England and Germany must ever be more interested in the development of Russia than is Japan. As England has Australia in the south Pacific her interests in this part of the world can never lessen, especially as the population of Australia is fast increasing. England cannot fail to respect the Australian policy of a united world-wide empire; moreover England's investments in China are considerable, so that she cannot neglect her interests in the Pacific. Owing to the possible opposition of Germany or Russia or both England will be bound to seek the coöperation of Japan in maintaining her empire in tact.

America has always had an interest in oriental waters. Even during the visit of Commodore Perry in 1853 she thought of occupying the Luchu islands. The discovery of gold brought the American population to the Pacific, and later Alaska was acquired. She was for so many years busily engaged with her own internal development involving vast resources she could not assume outside interests and showed a very righteous attitude toward Japan and China. With the development of her great resources and her enormous increase of capital has come the ambition for extension of foreign trade and consequent increase of interest in the orient. Soon Hawaii was annexed and then the Philippines and Guam, with increasing investments in China. Thus has America quite abandoned her policy of isolation, and the present war is confirming her in this policy. As America was a late comer in oriental competition she had no bases of operation on the Asiatic coast, and so she naturally tried to check the acquirement of concessions by other nations and to depend on her financial investments in China. To this policy Japan took no exception.

When England and Japan united to check the aggressive policy of Russia in East Asia, America sympathized with their policy; but after the Russo-Japanese war was over America began to fear that her policy of equal opportunity for Commerce in East Asia would be threatened, producing unpleasant feeling between America and Japan. And owing to racial animosity on the Pacific coast of the United States an anti-American sentiment began to grow up in Japan. Japan was to blame in part for this, having acted sometimes with arrogance and want of consideration, while the undue increase of immigration tended but to arouse further suspicion in America. And when America proposed the neutralization of the South Manchurian Railway the dissatisfaction of the Japanese was complete. The bad feeling was enhanced by the mutual abuse of each other by the press of both countries. It was largely a matter of mutual misunderstanding and want of due consideration; and so there was blame on both sides. With the conclusion of the Japan-America agreement, however, the dangerous feelings that threatened the relations of the two countries have been soothed away.

There are still some important point's however, on which Japan desires to be understood by America. But so long as America does not doubt the sincerity of Japan there is no need to press these points at present. Japan's policy on the Pacific is not one of monopoly, but to secure her own safety and independence. If America suspects that Japan intends more than this, all she has to do is to join hands with England who is anxious to secure the safety and progress of her Australian colony. Japan, however, will never make this necessary. Another danger point lies in the possibility of America seeking investments in Siberia

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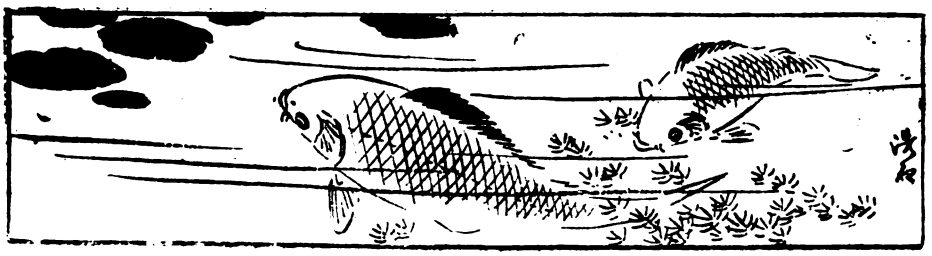
and monopolizing the financial opportunities there. This will doubtless depend much on the preservation of harmony between the two countries in China. Japan's main care must be to see that her development on the Pacific is manysided and not aimed in any one direction of aggression.

Thus Japan's position on the Pacific must be recognized as based on the principle of justice and humanity and maintained as such; and her main inroads must be economic rather than territorial. If any one should imagine that the interests mentioned in the Ishii-Lansing Agreement were political, it would work out greatly to the disadvantage of Japan. Japan has many other special interests besides those involved in the new Agreement. Her fishing interests extend along the Pacific coast up as far as Sea of Okhotsk and Kamchatka, as the Komura-Witté agreement prescribes. But as this agreement expires in July, 1918, it remains to be seen what Japan can do with the then Russian Government. It is probable that Japan will be unwilling to abandon the privileges hitherto accorded her by Russia.

One of Japan's difficulties is that her diplomacy is apt to be more partizan than national, and so she may lose much in the international arena. Party policies should not be allowed to interfere with the good of the nation and so should be kept apart from the country's foreign affairs. We see how much Holland and Poland have lost by allowing partizan strife to interfere with international interests. It should be the aim of Japanese diplomacy to understand and respect the interests and feelings of other peoples and help our people to do the same. We should be careful not to put more value on formal dignity than right and justice. This need not prevent us standing firm for impartial justice for ourselves, so that all nations may know that the rights of Japan cannot be threatened with impunity.



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RED POPPY

(GUBIJINSO)

A NOVEL

By SOSEKI NATSUME

III

"KYOTO is a very cold place", said Munechika, as he throw his hotel *kimono* about him and sat down against the alcove pillar, gazing out of the window.

"It is more sleepy than cold, it seems to me," said Kono, lying on the *tatami*, covering his legs with a blanket.

"You act as though you had come to Kyoto to sleep."

"Well, it is such a peaceful place", replied Kono.

Silence prevailed for a while. Kono rolled about on the floor. Munechika perused the pages of his guidebook carelessly. Slanting rain flew past the window without, and the drizzle made everything seem melancholy. The city lay with belly upturned to the beating rain, which trickled down its joints and folds. The streets were thoroughly wet and the thirty-six peaks of Higashiyama were bathed in mist. Rashomon, where the ogres met in times of old, now vanished in the thickening rain which descended steadily as in the days of the ogres, a spring rain. It beat a tattoo on the temple roofs of Teramachi and the bridges of Sanjo, swishing and drenching the cherry trees of Gion and the pines about the Kinkakuji. The men in the upstairs room felt as if the rain were falling also on them.

Kono began writing his diary as he still lay stretched out on the floor. Soon he changed off into a Chinese poem, plying his pencil slowly. Munechika flung aside the guidebook and took up a position on a rattan chair that was on the balcony. Before him in the wet gloom appeared some blossoms of the *rengyo* there, and he could see into the room of a neighbouring house. The inner *shoji* were closed, however, but from within came the notes of a *koto*.

Kono struck out the poem he was working at with a bold stroke of his pencil, as it was evidenly not up to his liking. Then he went on with a composition, somewhat as follows:

"The universe is a riddle. Any one is at liberty to solve it, if he can. He who solves it and is at liberty will be happy. Even one's parents and brothers and sisters are riddles sometimes; and so are oneself and wife and children. Man is born into the world and given a riddle he cannot solve, and so is worried day and night. Doubt can be settled only at the risk of one's life. It is even doubtful what that risk should be! Death? Perhaps that would be tactless....."

While Kono was thus engaged in philosophical abstraction Munechika was listening to the sweet sounds of the *koto* across the garden. In the garden were some bamboo trees and mossy stones.

"Say, Kono San, just quit your brooding and listen to that music. She plays very well, doesn't she?"

"Yes", acquiesced Kono; "I have been listening to it for some time." Kono then placed his diary face down.

"It is rude to listen to music lying down. Come out here! I order you to do so!"

"No, thank you," said Kono. "Here is good enough for me. Please do not trouble about me. Kono settled himself on an air cushion and seemed in no mood to get up.

"O look", cried Munechika, "how fine Higashiyama looks now!"

"Is that so?"

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"Some one is crossing the river Kamo. Is not that poetical?"

"All right; he can cross over it, so far as I am concerned", grumbled Kono.

"If you persist in evading attention I have no choice but to come in. See here, Kono San!"

"You are most annoying!"

"Have you really heard the music of that *koto*?"

"Yes, I have heard it. I told you so before!"

"Don't you know that it is played by the hand of a lady?"

"That is not remarkable", said Kono, indifferently.

"How old do you suppose she is?"

"I don't know."

"Well, I have had a glimpse of her!"

"What is she like?", asked Kono, beginning to show a little inerest.

"She is not so fine as Fujio, but finer than Ito", said Munechika.

"Indeed?"

"How can you be so indifferent on such a subject? How is it you have not even a desire to look at the lady? It is a matter of duty to a gentleman!"

"It is indeed a matter for regret that I did not see the lassy", Kono at last admitted.

"Ha, ha, just come out on the balcony and you can have your look!"

"But, are not the *shoji* closed?"

"Perhaps they will soon open."

"Now if I were Ono I should have waited patiently until they opened.

"We should have taken Ono with us, and she would not hesitate to take a look at a fine lady."

"Yes, Kyoto is just the place for such fellow as Ono", said Kono.

Silence again resumed for a space. The *koto* was still strumming away. Munechika sniffed loudly and remarked that the cook was again broiling *hamo*, a kind of fish. He complained that he had to eat the same fish daily and that his inside was paved with its bones.

"You must have a good nose", Kono remarked at last.

"A very good one, indeed."

"If my father had had as keen a sense of smell as you he would not have died abroad!"

"By the way, have those mementoes belonging to your father arrived yet?"

"Probably they have," said Kono quietly.

"What is to be done with the watch?" asked Munechika.

"That is a toy that Fujio likes to play with, and possibly she has it by this time."

"Can't you let me have the watch as a memento of your father?"

"Very well; but I am not sure that Fujio would be pleased to part with it", answered Kono.

"Ah, is she so gone on it as that? I hope, however, that in any case you will try to get it for me!"

Kono stared fixedly at Munechika. Just then the maid brought in the boiled *hamo* as Munechika had predicted.

VI

Mr. Ono, Bachelor of Arts, was a man of uncertain birth. Just who was responsible for bringing him forth no one quite knew. In the days when he attended the common school boys teased him about his parentage and even the dogs barked at him as he passed. From early days he had been an orphan and homeless, having to depend on others.

Finally he found a home in the house of Inouye Kodo, a scholar of Kyoto, from whom he got enough clothes and food to go to school, proceeding ultimately to the Imperial University in Tokyo. While there he gave his whole time to study and saw nothing of the outside world. Professors called him a promising youth but his chums regarded him as a genius. He was very popular among the students at his lodging house, and when he graduated he was presented with a silver watch by the Emperor, being then at the age of twenty-seven.

After graduating he set out composing a thesis for his degree of doctor, and was busy on it when a maid entered the room and handed him a letter, which he opened, and it read as follows:

"I have at last decided to come up to Tokyo. My old house has been transferred to the Tsutaya, a neighbouring inn, at its request. Nearly all my household

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furniture has been sold, except a *koto* which belongs to my daughter Sayo and this will be brought to Tokyo, as she desires. You know a woman hates to part with old possessions. Sayo was educated in Tokyo, spending five years there, and is anxious to remove there as soon as possible. As to her future I need not mention it now, but I trust you will be agreeable to my wishes in connection with her. I will tell you all when we meet. Tokyo must have been very bustling at exhibition time. As soon as we decide what train to take for the capital we shall let you know."

This letter was from Inouye Kodo of Kyoto, Ono's benefactor. Ono folded the letter and laid it on his desk, and the musty odour of it reminded him of his young days in Kyoto. The maid just then came in and announced a visitor. Ono was so lost in thought that he made no reply when she asked if the guest was to be ushered in.

"May I bring him in?" she asked again.

"Let me see!"

"Shall I say you are absent?"

"Who is it?"

"It is Mr. Asai".

"Asai, eh?"

"May I ask him in?"

"Yes", said Ono at last.

Asai came in. He was an old friend of Ono's from his Kyoto days.

"Say, I am going to the restaurant to have a Russian meal", began Asai. Wouldn't you like to come with me?"

"Now?" exclaimed Ono.

"Yes, now", said Asai. "Come on! You will be ill if you pore over books in this way. It is all right to try for the doctor's degree and marry a fine girl when you get it, but you should care for your health."

"My only vexation is that I cannot get in enough study", replied Ono.

"Go on! You are suffering from nervous debility from overstudy. Miss Inouye will be very anxious when she hears of it. You must eat Russian food and get well," concluded Asai, jovially.

"How so?"

"Why, then you will be well and successful and can get married!"

"That is a matter not settled yet", remarked Ono.

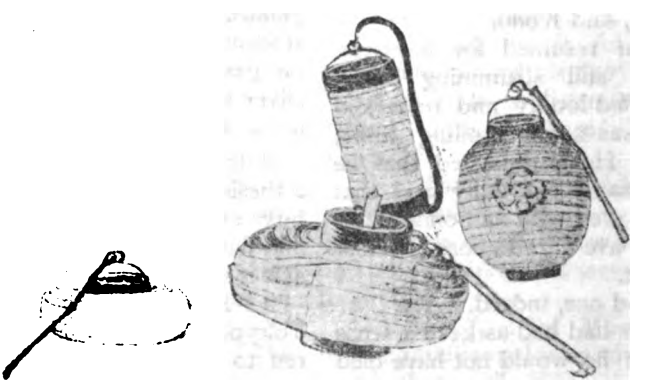
"Indeed? Well, at any rate let us go out and have a meal together!"

"As I am very busy I can go with you only a little way", explained Ono.

"I cannot go to the restaurant to-night!"

The two friends went out together. After a short distance had been covered Ono parted from Asai and walked toward Kono's house where he hoped to meet Fujio.

(To be Continued)



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JAPAN'S IRON INDUSTRY

By Dr. KOROKU KAMURA

DURING the past few years the demand for iron in Japan has naturally increased enormously with the rapid development of industry; and the Government has gradually been driven to see the necessity of meeting the situation by producing the supply as much as possible from domestic sources. The organization of the Iron Investigation Commission was a step in this direction, and means are being found for the encouragement of the industry. At the same time plans have been extending for the expansion of the Government Iron Works with a view to further increasing the output.

The present production of iron in Japan but meets half the demand, the balance being met by imports from England and America. But with the outbreak of the war in Europe, of course, supplies were cut off from England and prices appreciated heavily. With the great incease of activity in shipbuilding the situation became still more acute, and was rendered worse by a sudden embargo on iron exports from the United States. Negotiations were opened for relief of the situation but failed on account of disagreement of terms; but the shipbuilders have been able to proceed with their programs for the present by virtue of special assistance afforded from Government supplies of iron and steel. Yet the situation continues very inconvenient and the demand is still unlimited. Consequently both Government and people are forced to the necessity of making better provision for the manufacture of steel at home. If this can be accomplished it will prove the greatest blessing brought us by the war. Our temporal misfortune will turn out to have been our greatest good luck. The present year will show a record in the products of our mines and shipyards.

It was in 1915 that the idea of meeting the demand for iron from domestic sources first began to take hold upon public opinion in Japan. It subsided for a time and then early last year it revived with increased force. When both India and America began to restrict exports of iron it was clear that Japan must be obliged to look to herself relief, if her industries were not to be paralyzed. But the iron industries of Japan, Korea and China were in no condition to afford much hope. The dearth of pig iron brought the price of that material up to over 300 *yen* per ton, whereas a few months earlier it stood at from 80 to 90 *yen*. In the early part of 1917 the price of steel was dull but by April it began to rise on account of the appreciation of pig iron, and soon bar steel was going at 400 *yen* a ton, the price having been only 200 *yen* a little while before. Finally the price arose to 500 *yen* a ton. Steel plates were running at 350 *yen* a ton in January, 1917, but by August and September the figure arose to 1,000 *yen* a ton.

It was the American steel ban that caused most of the difficulty in Japan. The ban at once forced up the price of

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iron and consequently the cost of production in all iron industries. It left some of the shipyards almost in a state of suspended operation for a time; and naturally the attempts to lift the ban were determined and vigorous. A strong movement for its revocation was started. But the price of iron and steel did not continue to advance at the rate anticipated on the basis of the first advance. The price of pig iron remained at about 300 *yen* a ton until the end of the year, when bar steel also fell to the same figure and plate went down to 500 or 600 *yen*, nearly half as much as the highest figure during the middle of the year. This was so contrary to all expectation as to be quite noteworthy. The cause was due to a temporary reaction and to the amount steel shipped from America to Japan through the efforts of private negotiation.

An interesting question now is as to the price of iron and steel in Japan during 1918. Every resource of the nation is being devoted to the production of supply at home. The output of pig iron has enormously increased, owing largely to the utilization of the large amount of old iron lying about. Not only waste iron but old tubes and boilers not in use have been called into requisition. The business of the junk dealer and the collector of scrap iron has grown to be among the most profitable of enterprises. In this way thousands of tons of waste iron have been discovered and utilized. The demand so far for iron and steel has been fairly met. Nevertheless prices tend to soar; and it is feared that by the spring they will have reached the high figure of last summer and Autumn. The question whether Japan will, after all, be able to meet her domestic demand for iron and steel is increasingly calling for an answer.

Up to 1916 Japan was not able to produce more than 500,000 tons of iron annually, and her output of steel was about same the amount. This million tons of material did not, of course, begin to meet the needs of our industries. Expansion began to be apparent in the pig iron producing centers at the Kamaishi works in Miyagi Prefecture, the Wanishi works of Hokkaido, the Otake works of Hiroshima Prefecture and the Hinkikhu works of Manchuria. These increase led to an additional output of some 120,000 tons a year, or about 350 tons per day, expanding the annual total of 500,000 tons to 24 per cent more. But the steel producing capacity of the nation increased at a far more rapid rate, which assisted greatly in the regulation of prices. Among the steel works which showed the greatest expansion of output were the Yawata, the Japan Steel Works, the Kawasaki Works, the Kokura Works, the Japan Steel Tube Company, the Osaka Iron Works and the Kishimoto Iron Works, the increase amounting to about 175,000 tons a year, or an expansion of some 35 per cent.

The output of pig iron for 1918 is estimated at about 240,000 tons above the usual amount, which will bring the year's total up to some 750,000 tons. The output of steel for the year is difficult to calculate but it will be well up to the ratio of last year. When all the extensions of capacity are in working order the total yield will reach at least 800,000 tons of steel, and when the plans of the South Manchuria Railway are complete the annual turnout of steel will be in the neighbourhood of a million tons. The aim is to bring the annual production of steel up to 3,000,000 tons in the near future, and there is every hope that this ambition will be realized. Then Japan will have to

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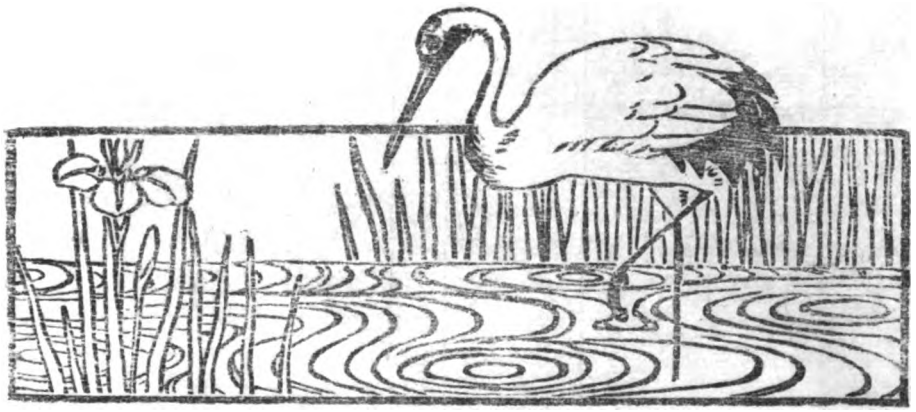
thank the American enbargo on steel for forcing her to become in dependent in regard to one her most important industries.

To temper prediction with wisdom we must not forget, however, that after the war there may occur a dumping of cheaper iron and steel from Europe and America; and how to meet this resumption of international trade is an important consideration for Japan. Some think that the best way to meet such competition is to resort to a protective tariff on such materials as iron and steel. But this would be to protect the iron industry at the expense of the engineering industries and be rather robbing Peter to pay Paul, so to speak. The difficulty of meeting the enhanced competition in international trade after the war does not apply to iron and steel alone but to almost every department of commercial activity. The appreciation of prices in every line of commodity has rendered the cost of production in iron and steel more expensive than usual. Already there is a marked degree of caution among investors in industrial enterprise, which is likely to react unfavorably on the production of iron and steel. The war is not yet over' but as soon as it ends the circumstances of industry will so quickly change that the financier must needs find it difficult to predict the best objective for his money.

One of the best ways to promote encouragement of such special industries as iron and steel might be to exempt them from taxation so as to render them self-supporting as soon as possible. This, together with an increased tariff on iron and steel, might be trusted to hasten the day of independence, for the development of these industries would then continue to go on rapidly. Another difficulty is the supply of iron ore. This cannot be had in Japan; but the mines of China are inexhaustible, and those of Korea and Manchuria rich in such deposits. By securing an adequate supply from these sources and utilizing hydroelectric motive power instead of coal and coke in the industry at home, the cost of producing iron and steel might be greatly reduced. At any rate Japan most continue to devote her undivided attention to attaining independence in iron and steel, for the matter is of vital necessity to her security as an independent nation.



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GENERAL PRINCE KATSURA'S FAN.

Dying, the General Prince
Sent me a Fan
On which was written:
"Rather be a man
To do a thousand things
In shortened years
Than live ten thousand
With but doubts and fears."

Don C. Seitz

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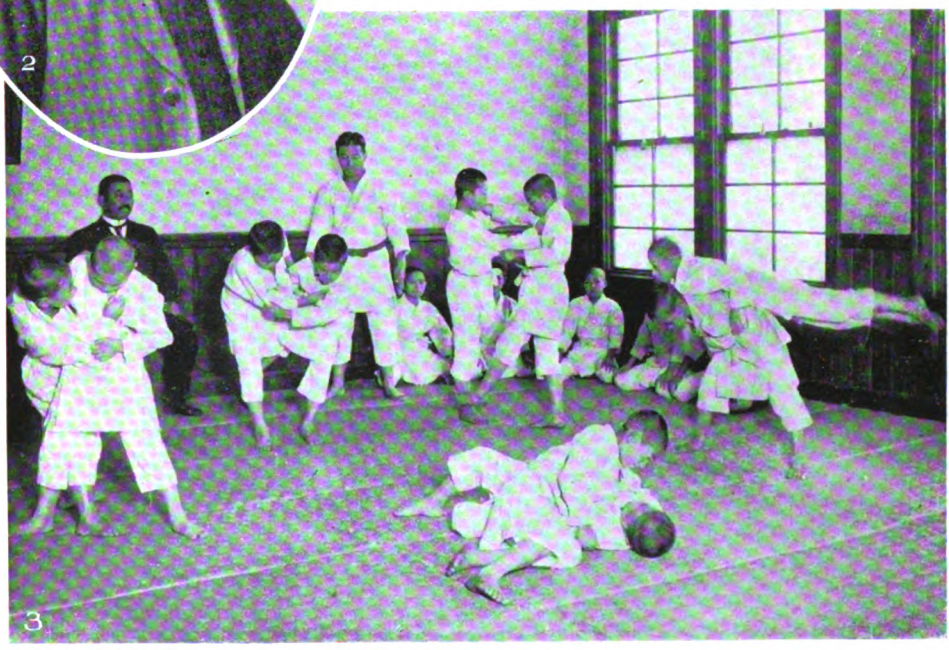

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MR. SASANO

JUDŌ PRACTICE

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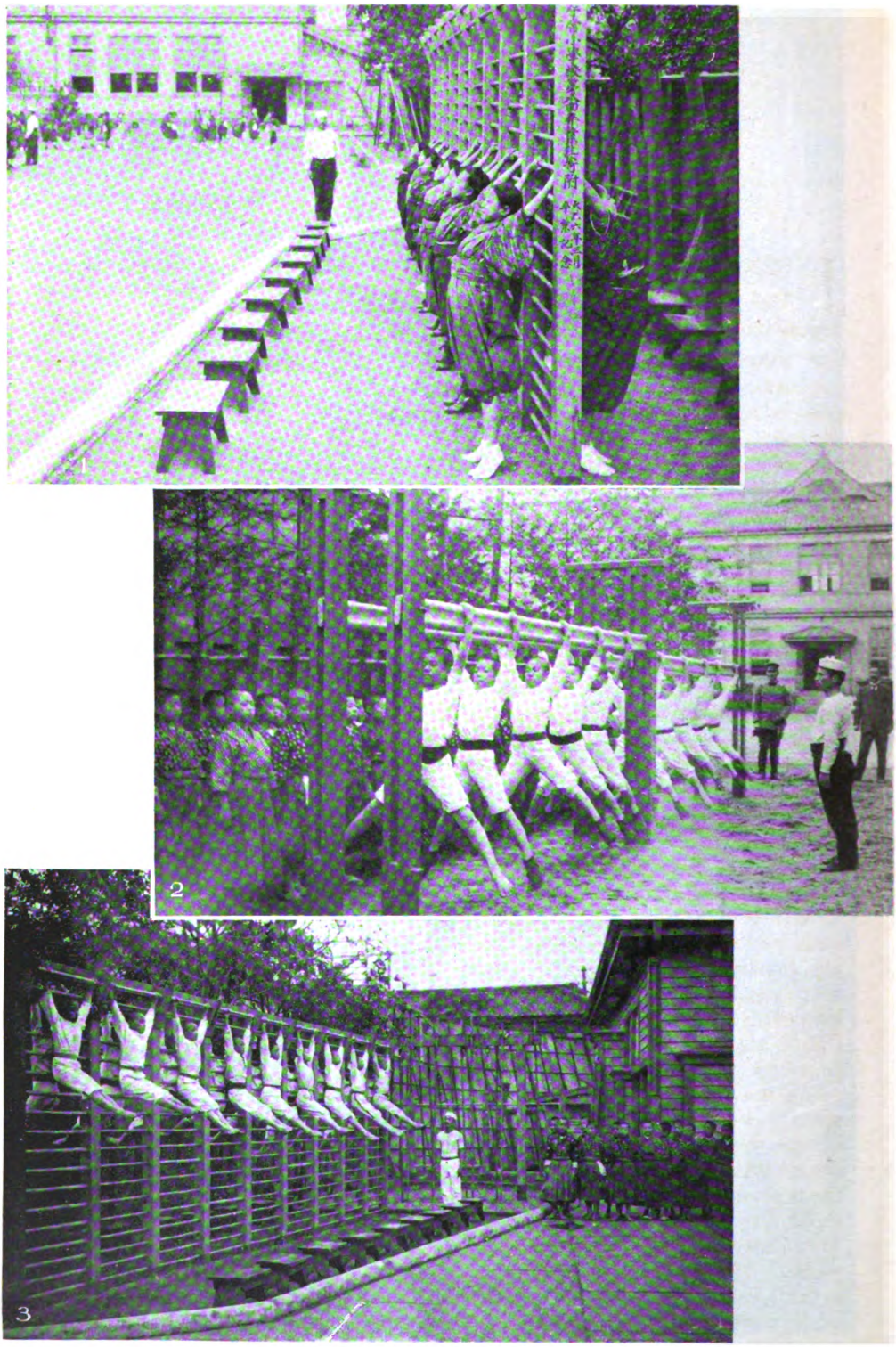

GYMNASTICS AT THE KYOBASHI PRIMARY SCHOOL

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THE CHILD MIND

By T. SASANO

(PRINCIPAL OF THE KYOBASHI MUNICIPAL SCHOOL)

JAPAN is fast coming to understand that the progress of the nation depends to a large extent on education and that education must put increasing emphasis on the importance of primary schools as laying the foundation of what the rising generation is to be. In all our educational conferences now the question of improvement in primary schools is the absurbing topic, a sign that is most encouraging to note. This is the day of the primary school teacher, and he must do all in his power to promote the interests of his calling and work. As head of an elementary school in the city of Tokyo this has long been my policy, and I have been greatly encouraged by recent developments. The results of my research and experiment in the way of improving primary education may be of interest to others.

My main interest has been devoted to finding out how best to improve the mind of children: how best to develop their brains. Though my experience may not be new in other countries it is something quite recent in Japan. I cannot say that my experiments have gone sufficiently far to justify conclusions as yet, but some interesting facts have been ascertained. I have always been a firm believer in the necessity of phycical culture in primary education; and out of this has arisen some of my most interesting experiments in the improvement of the minds of children. In most Japanese primary schools the time allowed for physical culture is not more than three hours per week; but in my school the time given is five hours a week. The direction of physical culture is not given over wholly to subordinates as is most schools, but taken in the 6th grade by myself. The extra time devoted to gymnastics in my school must justify itself, and so we take the most careful interest in seeing whether it does or not.

We are gradually being convinced as to the truth of our theory that the control of the body is just as essential to education as the control of the mind. For physical drill we have the best instructors that the military schools can send us. I myself have taken the course in gymnastics at the Toyama Military College, the best school of physical culture in Japan. The instructors there taught me that a good posture of body implies a good posture of mind: the body and the mind must be in harmony. If a man holds his body aright he will be able to hold his mind aright. The boys who attain harmony between body and mind do the best work. If the mind and body develop together the boy will excel in learning. This mental unity must be aimed at. Inferior pupils always have a disagreement between mind and body. In drill it is seen that their minds are not in control of their body and they show great nervousness. Such cases must be investigated and the cause ascertained and remedied.

All this teaching appealed to me immensely and set me thinking for myself. In my primary school work I began to notice the children whose minds were not in harmony with their bodies. In drill I could see how nervous, even to trembling, some of the boys were. I noted, too, how the nervous, trembling boys made less marks in the examinations than their less nervous schoolmates. To mark the degree of nervousness in the heads of pupils we use a board about one foot three inches long and about a foot wide covered with a cloth over which some

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white paper smoked with burning petroleum is pasted. The pupil is stood under the board in an immobile posture, with a cap on his head having a spike out of it like a Germany helmet. The spike of the cap marks on the surface of the smoked board the degree of trembling in the head. The area of the trembling of the head during the maintenance of the immobile posture indicates the state of the mind. A diagram can be drawn showing the area of trembling in each case; and the diagrams for all the pupils can be placed together and compared. Thus the quality of the brain in cach case can be ascertained.

In one examination conducted with the assistance of the military instructors twenty pupils were taken from the 5th grade and twenty from the 6th grade; and each class was divided into two parts, representing ten of the best pupils and ten of the inferior ranks. The results of the physical examination were approximately consistent with the standing of these pupils in their school work. The examination was not sufficiently complete in some respects, and further results have yet to be ascertained to make the examination throughly scientific. We have, however, undoubtedly proved that the best pupils in school work are those who show a lesser degree of head vibration in the physical examination, the inferior pupils invariably showing a greater area of trembling. It may be said, however, that there seemed in some cases to be exceptions that were difficult to reach conclusions on, though this did not interfere with the general rule. These exceptions could not affect the general conclusion as there were in each case some special reasons for the differences. For example some very bright pupils are naturally nervious and in an examination would naturally show a considerable area of nervousness. But this does not change the fact that the pupils whose bodies and minds were most evenly and harmoniously developed showed the best results both in the physical test for head tremor and school work.

As time goes on we have been improving the method of examination. It is found better to bring in the boys one by one. If they are examined all together there is a certain degree of excitement natural to the process, and those first examined are naturally more nervous than those who have been waiting and know what to expect. We have adopted a good many features of the Gary system, and also made various other important reforms that tend to render the work of the primary school more up to date.

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AN INDOLENT BARBER

IN the days of old Japan the people did not dress their hair as they do to-day, but, as every student of Japanese history knows, had it tied up on the top of the head in characteristic fashion. The duty of the barber in the Tokugawa era was to shave the face and queue the hair. Now there was a certain barber shop at Ryogoku known by the name ot *Bushodoko*, *busho* meaning indolence, and the whole name implying a place of indolence. In most countries the barber shop is regarded as a loafing place by some people, but that was not the reason for this name: it really meant that the master of the shop was a happy-go-lucky sort of man whose temper was not always to be relied upon. Consequently most of the customers were new.

When a customer entered the shop the master would ask him why he had come. The man would naturally reply that he had come in to get barbered. Then he would take his place in the chair and the barber would say he did not think he could do anything then. The customer would likely say: "Can't you try?" The barber would probably say: "Try what?" "To cut my hair and shave my face, of course. What do you mean by such questions?" And so the conversation would go on until the customer did not know whether himself or the barber were the greater fool.

Then the barber would go off along another line of thought, remarking rather audibly that of course it was his business to shave faces and do up men's hair, but he drew the line at trying this for people whose appearance it was impossible to improve. The work of a barber was an aesthetic one; it was to improve the appearance of people. It was not his work to attempt people whose appearance could not be improved, and so on, ending up by reminding the customer that he

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should always look in the mirror before going to a barber, and using enough common sense to ascertain whether a barber could improve his appearance in any degree. Sometimes he was even more severe and told his customer plainly that he might as well try to make him all over again as to make him look any better.

The customer sometimes listened to this nonsense and took it all in good part, as foolish banter; but some customers, on the other hand, gave as much as they got by way of cynical remark, until not infrequently there was a quarrel. The barber would say that he could not shave off the anger from the customer's face anyway; it was born with him and would stay. He would then be advised by the customer to hurry and finish the job, as he was not paid for talking but for shaving and fixing hair. The barber would then ask why the customer said "Please hurry?" Why say please if he was going to pay for the work done? Was not the money enough without the extra? When the customer suggested that warm water would be more pleasant for shaving than cold, the barber would simply remark: "Ah, you are after luxuries, are you? Then you've come to the wrong shop!" A pitcher of water was then produced and the customer, looking into it, saw the larvae of mosquitoes and complained that the water was stale or stagnant. The barber replied that of course it was, seeing that it was in a pitcher, and he could not belie the name of his shop by changing it too often. In any case there was nothing remarkable about larvae being in the water. Water was the proper place for mosquitoes to hatch their young. When a customer by his own free will decided to enter the shop and got what he asked for and paid for it, what more did he want. There was no understanding with the public that mosquitoes were not to hatch their eggs in water! Now if they decided to hatch their young in fire, or some absurd notion of that kind, there would be ground for complaint on the part of people who wanted to use barbers.

Then if the customer was so soft as to start an argument for pure water, or fresh water, and tried to be sarcastic, remarking that the water must have been taken from the spring in a former age, or at least before the famous earthquake of such an era, much as western people mean when they remark that a thing must have come out of Noah's ark, the barber would expatiate on the intelligence of the customer, more intelligent than handsome, and acquiesce that he had obtained the water at much cost many years ago, but not quite so long ago as the guest suggested, because then there would be grass or moss growing in it as well as larvae.

By this time the customer would become quite impatient and demand that fresh water be brought; and the barber would reply that he was quite willing for

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the customer to bring his own water if he so desired, or he might go and get better water than the barber's if knew where to obtain it. If the customer felt like going for newer water he might perhaps be willing to take along a second pail and bring some for the barber's family also, as they, like the customer, did not care for things old.

If the customer was not exasperated beyond measure by this time, the barber would remark that he could see that the customer was not so clever as a barber; for the barber was able to sink the mosquito larvae with a dipper and before it came to the surface again, he could dip out enough water to shave a customer, which was quite a smart act. After so many years, he said, the larvae were quite familiar with this dodge and were ready to acquiesce in it on mere warning.

The worst part of the ordeal was usually during the operation of the razor which was always dull and scraped like a hoe. The barber insisted that a razor should be capable of removing everything unnecessary on a customer's face and the barber capable of seeing that it did so. He always gave a smooth shave, which was impossible if pimples, warts or wrinkles were avoided. He did a clean job, and never left a man's face looking like a clearing with stumps that were too difficult to tackle.

Sometimes the customer got into such loud anger that people outside were attracted and thus more customers were secured. The guest would demand to see a razor that could cause such pain, and when he expressed indignation that a better one was not used, the barber said the shaving was usually done by his boy, whom he could not trust with a better blade, as he sometimes went too deep and gapped it. In any case there was no use complaining as it was much more likely that the razor would be spoiled than the customer's face. The customer would wrathfully reply that the razor used on him could be thenceforth used for scraping mud off *geta* (shoes); and the barber would acquiesce in this, remarking that if he had to spoil so many razors on impossible faces he would be ruined.

Some guests complained bitterly of the apprentice, but the barber demanded of them how they expected the apprentice to learn if he never shaved any one? In experimenting and first trials it was natural that mistakes should be made and only the most unreasonable of persons would be so unkind as to complain of that. While some were so inconsiderate as to disagree wholly with this theory of altruism, others said that there was at least a limit to mistakes. They drew the line at parting with any of their face. If a customer wriggled and groaned under undue scraping or uttered a sharp cry when a fairly large pimple was shorn off, the barber began to admonish his apprentice on the duty of patience, even if a customer had none. A barber learned more than anybody how averse people were

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from pain or even a little physical discomfort.

When the job was finished the barber usually struck the customer a sharp smack on the head; and when the customer demand what he meant, he only remarked that he was trying to hit the apprentice, as he was fooling around a pimple on the customer in the next chair. He was shortarmed as well as shorthanded, and such mistakes could not be helped. After the work was finished the customer got up and looked at himself in the glass, remarking with rising inflections that his face was bleeding in one or more places. At this the barber asked him what did he expect so long as his body contained blood? After death he would cease to bleed. Surely he was not sorry that he was capable of bleeding! It was a distinction of which all living things were proud!

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MONTHLY RECORD OF EVENTS

(DEC. 25th TO JAN. 25th)

Dec. 25.---Dr. Mori, thc famous novelist, better known as Mori Ogai, was appointed president of the Imperial Museum and chief librarian of the Imperial Household.

Dec. 26.—Thc opening ceremony of the Imperial Diet.

Dec. 27.—Heavy snow storms in Fukui, Iskikawa, Toyama and Niigata, interrupting railway traffic for several days.

Dec. 29.—The Imperial Crown Prince proceeded to the Imperial Villa at Numadzu to spend the winter months.

The Hon. S. Hirayama, Imperial Court Councillor, was promoted to Shinin rank.

Dec. 30.—Baron Hayashi, Japanese Minister to Pekin, returned on a visit to Tokyo.

Jan. lst.—The Emperor held the usual New Year reception for high officials of State and foreign diplomats at the Imperial Palace.

Baron Senge, of the House of Peers, died at the age of 74.

He was at one time governor of Tokyo and Minister of Justice.

Jan. 4.—The committee in charge of reërectlng the wrestling amphitheatre recently burnt, agreed to build a new one after the plan of the Colosoeum at Rome, to cost 650,000 yen.

Jan. 5.—The annual New Year Banquet was given by His Majesty at the Homei Hall in the Imperial Palace. to which high officials of State and foreign Embassies and Legations were invited. His Majesty honoured the guests with a gracious address, to which Premier Terauchi and the British Ambassador, Sir W. Conyngham Greene, responded.

Jan. 8.—The annual New Year Army review was held in front of the Imperial Palace grounds at Nijubashi by His Majesty the Emperor, some 20,000 troops participating.

Jan. 9.—The rank of Field Marshal of the British army was conferred on his Majesty the Emperor of Japan by his Britannic Majesty, the King of England, and accepted by the Emperor, who in turn asked King George to accept the same rank from the Emperor of Japan, felicitations being mutually exchanged.

Jan. 10.—The Fujita Bank was established with a capital of 10,000000 yen, and opened for business.

Jan. 12.—The Naval Department announced that a Japanese warship had been despatched to Vladivostock.

The Yamashita S. S. Company decided to open a new line between South the

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Sea Islands, Port Said and the United States.

The Government decided to despatch Dr. Kitajima, a medical Expert, to China in connection with the outbreak of Bubonic Plague raging there.

Jan. 15.—Baron Miyahara, the famous inventor of the Miyahara boiler, and Vice-Admiral of the Imperial Navy, died.

Jan. 17.—Lieutenant Sakamoto, a military aviator, was killed by the fall of his aeroplane at Tokorozawa.

Jan. 18.—It was announced by the Imperial Household Department that the consort selected for the Imperial Crown Prince was H. I. H. Princess Nagako, eldest daughter of Prince Kuni.

The annual poetry symposeum was held at the Imperial Court and the best poems for the year adjudged.

Jan. 22.—The reopening of the Imperial Diet after the New Year recess. Important speeches were delivered by the Premier, Viscount Terauchi, and by Viscount Motono, Minister of Foreign Affairs.

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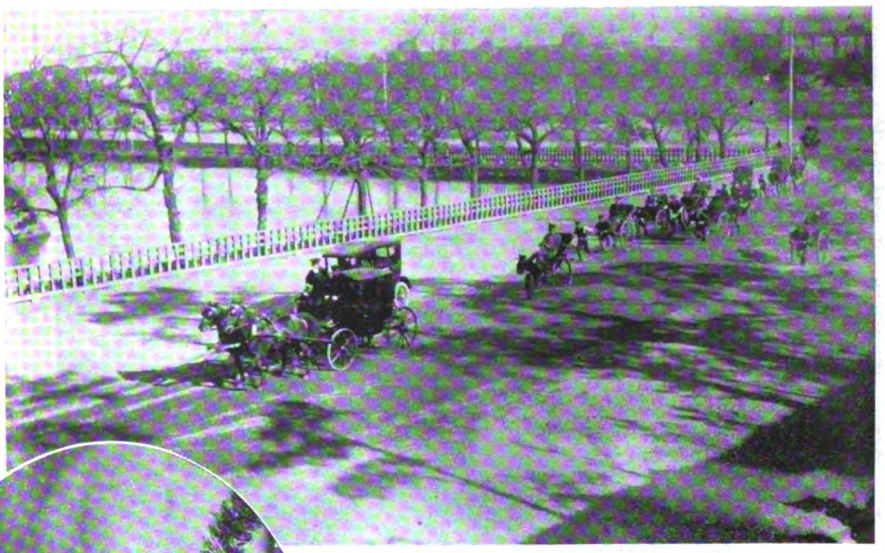

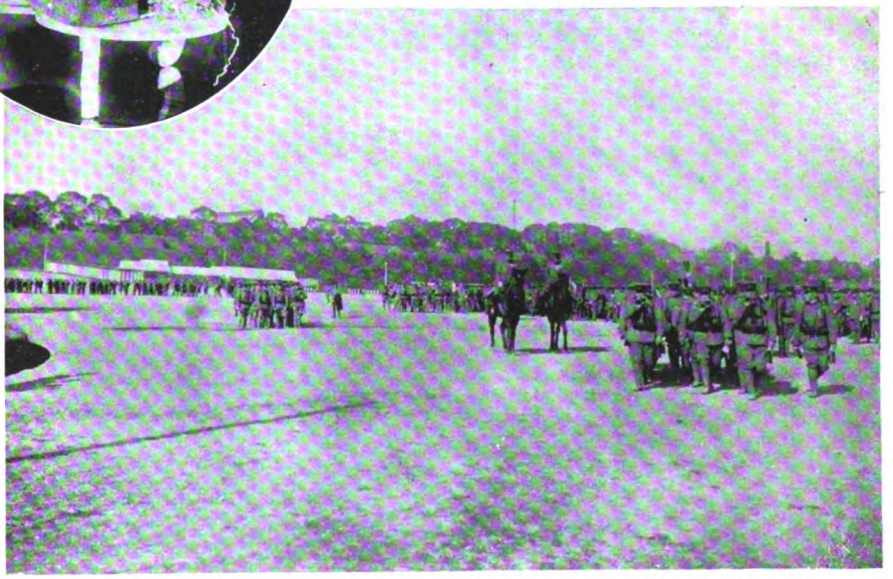

1. HIGH OFFICIALS MAKE NEW YEAR CALLS AT THE IMPERIAL PALACE
2. NEW YEAR GIFTS FROM THE EMPEROR TO HIGH OFFICIALS
3. MILITARY REVIEW IN FRONT OF IMPERIAL PALACE GROUNDS

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1. MOURNERS AT THE FUNERAL OF THE LATE BARON AOYAMA
2. BARON HAYASHI, JAPANESE MINISTER TO PEKIN, RETURNS TO TOKYO
3. TOKYO FIRE BRIGADE PRAXISES FOR THE NEW YEAR

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Premier Terauchi on the Situation

In his address before the Imperial Diet Premier Terauchi made some interesting remarks on the world situation, saying that Japan was fully alive to the gravity of the stage the war had now reached, and that while ensuring peace in the Far East she was labouring to further the progress of the Allies in the West. Japan, he said, intended to pursue this policy until the Allies were victorious. Relations between Japan and her Allies had but grown in strength and cordiality since the beginning of the war, and in particular with Great Britain. At the same time he alluded gracefuly to the exchange of honours between the sovereigns of Great Britain and Japan. The Ishii Mission to the United States had done much to improve relations with that country, and the financial and commercial commissions had also done satisfactory work for Japan and America. The Premier said the situation in China was still unsettled and that Japan was doing all in her power to promote harmonious relations with Pekin and to further the establishment of settled government. Japan was one with the Allied Powers in her determination not to sheathe the sword until peace was restored. The remarks of the Premier with regard to Russia were very significant. He said that the situation in that country was causing the gravest anxiety at this juncture. As the earnest friend of Russia Japan was most anxious that a stable government should be established there at the earliest possible moment, but the latest information from Russia was a cause for deep concern to Japan. If the internal disorder of Russia should spread to her Far Eastern territories the peace of the Far East would be seriously menaced and Japan would be forced to see that peace was not violated. In the event of peace being threatened the Imperial Government would not hesitate to take the proper steps. Such words from the head of the Imperial Japanese Government are most reassuring; for fears have been growing in the Far East lest peace between Russia and the Teutons should lead to Germany getting control of Russian railways. But one now feels that Japan would never permit that; nor could Japan stand by and see Russia used by the Central Powers against the Allies.

Possibilities of Peace

In his speech before the Imperial Diet, Viscount Motono, Minister of Foreign Affairs, expressed the conviction that the views of the Allies and their enemies as to possible terms of peace were yet widely different, and that unless a greater approximation could be reached the war must go on longer. As to China Japan had been blamed for favouring the nothern section as against the south, but as the Pekin

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Government represented the only Government there was in China, Japan as a friendly power was bound to favour the legitimately organized authority. As a matter of fact Japan was not favouring any side, but in her lealings with China the Pekin Government was the only authority she could recognize. With regard to her Allies, Japan had been faithful to the international trust reposed in her and done her best to promote the interests of the Allies in the war, a fact that had been duly acknowleged by the governments of the Allied peoples. The basis of the empire's foreign policy still inhered in the Anglo-Japanese Alliance, declared Viscount Motono, and since the war the people of Great Britain and Japan had been drawn into still closer intimacy. After the war there was no situation that could rise inimical to these relations, and the present Alliance would only be still more strengthened. The need of such a policy was firmly felt by the governments of both nations. Viscount Motono said that Japan was glad China had entered the war and in whatever steps she took to promote the cause of the Allies Japan would lend her all sympathy and assistance. The Ishii Mission was sent to America, said the Minister, with a view to congratulating that country on her entry into the war and to ascertain how Japan, could best work with America in promoting the prosecution of the war, discussing as well the common aims of the two countries as to the future. The Mission had arrived at a satisfactory agreement as to war plans and as to a mutual policy in China. The American Government after hearing a plain statement as to Japan's aims and policies in China at once consented to recognize Japan's special position in that country, and public documents were accordingly exchanged, to the profound satisfaction of both peoples. The intrigues of enemies could no longer create misunderstandings between the people of America and Japan because their understanding was agreed upon and could not be changed. Japan desired to express her sincere gratitude for the cordial reception which the Imperial Mission met with in America. The Foreign Minister agreed with the Premier in saying that a close watch must be kept on movements in Russia; but the Empire of Japan, in view of its friendly relations with the Allies, could not be indifferent to the peace negotiations which Russia was carrying on with the enemy. Japan was sincerely friendly with the people of Russia but she hoped that the interests of the Allies would not be trampled upon by any false move in that country, and that the real interests and honour of Russia would be upheld. The Foreign Minister concluded that from the very fact that Japan had never yet been consulted as to the terms of peace it is safe to say the Allies have not seriously considered that question, but when the time comes, all the Allies will duly confer in regard to peace.

Indo-Japanese Relations

In an article in the Tokyo *Asahi* Mr. Junpei Shinobu, Japanese Consul-General at Calcutta, endeavours to point out what should be the relations between the people of India and Japan. As India was the cradle of Buddhism Japan has had interest in the country ever since that religion came to the Far East; but in modern times Japan's interest in India has been chiefly political and commercial. The political relations are based only on

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the fact that England and Japan are Allies, bound to take a mutual interest in each other's affairs, owing to the Anglo-Japanese Alliance. It is probable that after the war competition between Britain and Germany will become very keen in Central Asia, and the question of India will then become of still greater interest to both Britain and Japan. It is most desirable that India and Japan should be friendly, and such friendship should not be interpreted as in any sense prejudicial to Britain. Yet Japanese have to promote their business very carefully in India in deference to British feelings; for it would be most unwise for the Japanese to look to their own interests or those of India to the sacrifice of British interests. What must be pointed out is that it is a mistake to suppose that friendship between India and Japan cannot be promoted save at the expense of friendship between India and England. And as for impairing relations between Japan and England, if Japanese affairs in India are properly conducted, close relations between Japan and India should improve relations between Japan and England. The Japanese in India should be most careful to do nothing calculated to side with Indians as against England, and thus invite the displeasure of Britain to the disadvantage of the Far East. India has many anarchists, revolutionists and political agitators; and Japanese should beware of them, lest intimacy should be interpreted to mean approval. It cannot be proved that the Japanese have ever assisted the enemies of Britain in India at any time. But some Japanese may be guilty of indiscretion in dealing with exponents of anti-British sentiment in India. Britain is the ruler of India; and the fact should accepted by all Japanese, the merits and demerits of British administration in India being none of their business. The Anglo-Japanese Alliance involves the assistance of Japan even in India should Great Britain be attacked by any third Power; and this should strengthen the bond between the interests of both Japan and Britain in India.

Our Readers

The JAPAN MAGAZINE has, perhaps, a greater variety of nationalities among its readers than most magazines, as its subscribers are found in almost every country on the globe. We have letters often from these countries, mostly in English, but sometimes in the language of the country of origin, inquiring about certain things in Japan. All such inquiries we endeavour to answer as best we can. But what the editor would like more often is a keener interest in the things that should be treated in the Magazine. Will not some of our readers, say in India, England, America, Canada, France, Russia, Australia, Dutch East Indies, and other lands, write and tell us of what they are most interested in about Japan? Is there any subject we have not yet treated and of which they would like to have an accurate account? The JAPAN MAGAZINE aims to provide the English-speaking world with a proper understanding of Things Japanese, as well as to keep its readers posted on the general political, social, industrial, commercial, financial and educational progress of the Empire. In our efforts many important features of Japanese life, civilization and advancement may be overlooked; and we shall esteem it a kindness for which we cannot be too grateful if our readers will write to us making suggestions.

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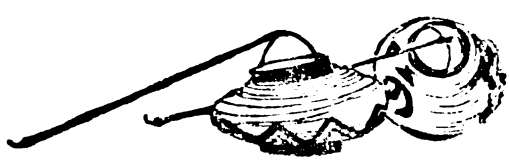
Significance of the War

A recent article in the *Kokumin* by its distinguished editor, the Hon. I. Tokutomi, indicates a tendency of thought not yet eradicated in Japan, to the effect that the war is simply a struggle between England and Germany for supremacy. The undesirable result of such a misconception is that Japan should leave the disputants to fight it out alone, and be satisfied with the part she has taken in fulfillment of the terms of the Anglo-Japanese Alliance. This view is directly opposed to that advanced by the Hon. T. Inukai in his article in the little book circulated with the handsome gift of some two million yen presented to the war sufferers of the Allied nations last year. In that article the veteran statesman asserts positively that Japan did *not* enter the war simply because of the Anglo-Japanese Alliance, but as a duty to humanity. He contends that it is not to the credit of any nation to have participated in such a war as this simply because of some previous agreement. When the cause of human civilization is at stake no nation can afford to wait for the consent of agreements before coming to the help of the oppressed. Could any civilized nation claim immunity from war by virtue of a previous agreement in the face of the injustice visited on Belgium? The Anglo-Japanese Alliance, says Mr. Inukai, involved Japan in this war, but she could not lay claim to the noble ideals of which she boasts, had she refused to aid the cause of liberty and justice on the score of there being no agreement obliging her to do so. This seems to us more true to the character of Japan, and her *Bushido* spirit, than the notion propounded by the editor of the of the *Kokumin*, who argues that if this war is for the advancement of democracy it is against Japan's idea of national solidarity. Again, his further contention that America is not in this war simply for the sake of humanity, else she would have been in it from the first, is a remarkable argument to put forth in the face of all that has been said by Viscount Ishii in the United States. It is safer to take the sentiments expressed so well by Viscount Ishii as most representative of Japan, than those now insisted upon by Mr. Tokutomi. What seems to nettle the editor of the *Kokumin* is the suspicion that the belligerents are not honest in the reasons they give for the war, which he holds to be mere excuses. The lands that boast of warfare for liberty and against militarism have now been turned into military camps and there is no liberty at all. Surely this is a futile argument! How can the Allies hope to defeat and suppress for ever German militarism without adequate military preparation? The logical conclusion of Mr. Tokutomi's argument is a defenceless pacificism. Japan herself, with her matchless army and navy, is the best answar to any such folly as that!



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ON LAKE SUWA

MILITARY DRILL ON LAKE SUWA

SKATING ON LAKE SUWA

WINTER SCENE IN HOKKAIDO

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AMBASSADOR SATO RETURNS FROM AMERICA

IN THE HOUSE OF PEERS

IN A DOLL SHOP

TACHIYAMA RETIRES FROM THE WRESTLING RING

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